

MOODY BIBLE INSTITUTE MONTHLY

May 1931

The Nicene Creed

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By Whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day He rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

The Book of Common Prayer
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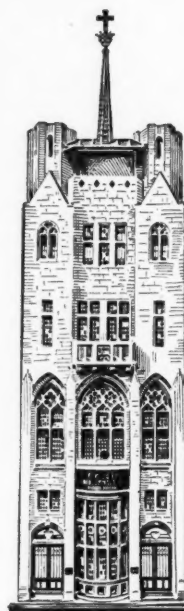
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Publication Manager

JAMES M. GRAY
Editor

CLARENCE H. BENSON
Associate Editor

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MAY, 1931

No. 9

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May, 1931

"But What Have You Done for His House?"

A dear child of God sent us a letter so thought-provoking that we must pass it on to others of His true children:

Herewith is check to be used as the Lord directs among His people "according to the flesh."

I have been greatly concerned about "my house" and resting on Acts 16:31. I have been praying for the individual members. The other evening your advertisement caught my attention and immediately it came to me—"But what have you done for His house?"

I trust it may be my privilege to be greatly concerned about "His house" from this time forth "until He come."

Surely the Holy Spirit works today. How else can you explain His leading, one by one, just such saints of God to see the need and place of Israel, "His House" in these last days of grace?

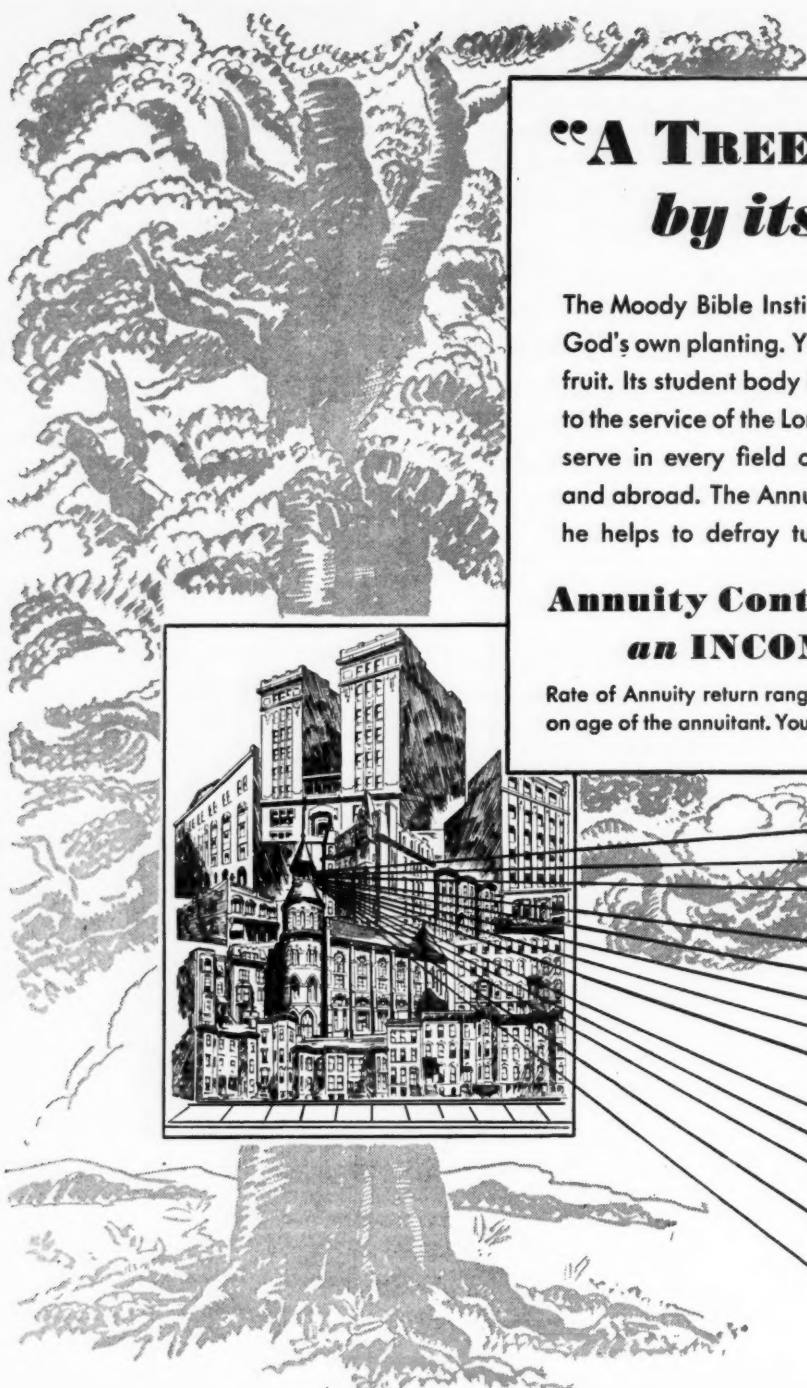
And what about His House? It lies desolate, and Israel cannot see Him again until they shall say, "Blessed is He that cometh in the Name of the Lord!"

Some day He will lead you, too, to ask yourself, "What have I done for His House?" Then remember that we are here, your servants in behalf of that Jewish remnant, according to the election of grace, that is to be saved into the Church before He comes.

Our work merits your every confidence. Our field is not only the 2,000,000 Jews of New York but the 4,000,000 Jews of America. And through co-operating missionaries we are represented, and our Yiddish publications are being distributed, in all the important Jewish centers of the world. In America, Branches are being established in the larger cities as the Lord gives us the means and the workers. Your help and prayers are always needed. "The Chosen People," loved by many Bible students for its helpful information on Prophecy and the Jews, is sent to all contributors. May we hear from you?

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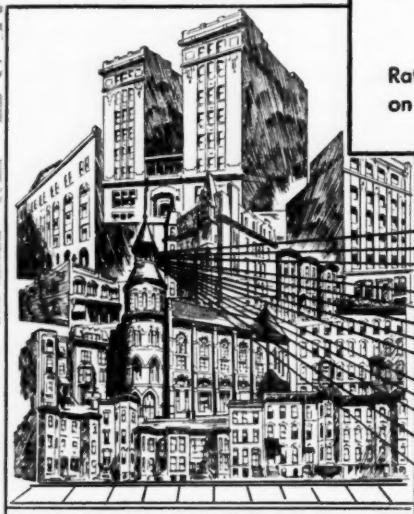


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Moody Bible Institute Monthly

MAY, 1931

EDITORIAL NOTES

Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us.—II Corinthians 1:10.

The apostle is speaking of physical deliverance. God had delivered him out of death when he had been in great peril.

He was delivering him every day for he was never free from peril. He trusted that he would continue to deliver him until he would be called home.

We thus have an illustration of the threefold spiritual deliverance of the believer on Jesus Christ. He is saved when he accepts Christ as Saviour and Lord (Rom. 10: 9, 10). He is in the process of salvation, growth in grace, thereafter through the indwelling of the Holy Spirit (Phil. 2:12, 13). He is saved at last when his body is raised from the dead and glorified (Phil. 3:20, 21).—James M. Gray, in *God's Message*.

* * *

In this month of May we celebrate the descent of the Holy Spirit on Pentecost when the Church was founded as the body of Christ, and a week later, on Trinity Sunday, we lay emphasis on the doctrine of the Three Persons in One God.

In recognition of Pentecost we furnish our readers with an exceptional list of contributions dealing with the person and work of the Holy Spirit from writers on both sides of the Atlantic, but none of them will have more interest for many than that by Mr. Ervine, of Bromley, Kent, England, on what we ourselves have ventured to style, "The Three Stages of the Advent of the Holy Spirit."

The truth Mr. Ervine thus presents is well known to many Bible teachers in this country and has been often insisted on, but naturally it has not found general acceptance among the denominations. Our own purpose in giving place to the subject at this time, is not of course, to oppose any denominational tenet or practice, but simply to call to the attention of earnest seekers after truth that the gift of the Holy Spirit is now the birthright of every believer on Jesus Christ on the one condition of faith in His finished work upon the Cross.

Concerning the doctrine of the Trinity, it affords us peculiar pleasure to use in part, a chapter from a work of the late Dr. George S. Bishop, of Orange, N. J., giving the story of the Council of Nice, and extolling the clearness and courage of the great Athanasius in opposing the error of Unitarianism at its source. Who can estimate the value of that great man in the history of Evangelicalism, and yet how

seldom is his name mentioned outside of certain theological works read but by very few.

We venture to suggest that on this coming Trinity Sunday, preachers in their pulpits and teachers in their Sunday School classes take a few moments to let their young people hear the story of Athanasius vs. Arius, as found on another page.

* * *

Thoughtful readers will find much to interest and help them in Professor Carl Hanson's contribution on modern syncretism. His analysis of current thinking within professedly Christian circles is

Will the Church Die That She May Live?

keen, and points out a danger of which we have spoken in other terms more than once. The danger lies in substituting emotionalism in the place of doctrine, and in preferring "herding" to that "conceptual distinctiveness" which makes for holy separation. "Christianity," he truly and properly says, "has prospered on divisions and not by unifications." There is only one unification that true Christianity recognizes, and that is the unity made by the Spirit of God in baptizing true believers on the Lord Jesus Christ into the body of which He is the Head (Eph. 4:3; I Cor. 12:13).

The Professor reveals an underlying cause of the antichristian syncretism of these days when he touches on "overhead expenses." We must have money to pay for our so-called learning and art and earthly splendor in our schools, seminaries and churches, and the money is in the hands of the worldly who will have nothing to do with Christian doctrine. Therefore, the question is whether the Church is willing to die to herself that she may waken again in the resurrection power of her Lord and Head? Is she ready to lose her life in order that she may save it?

It is a deep question the Professor asks.

* * *

We recently read a popular discussion of this subject in the health column of a daily newspaper, and were not surprised to learn that nobody knows what a vitamin is, i. e., whether it is a thing or a force. Its mystery is as baffling as electricity. We know this, however, that when an animal is fed or exposed to sunlight in a certain way, something happens. Then that which happens is measured or compared with that which caused it to happen, and the conclusion is reached that there are certain foods say, which contain vitamins,

life sustaining or promoting qualities, in certain quantities, and that there are certain needs for those foods. The vitamins themselves cannot be measured, only their effects.

The question was raised as to whether we shall ever be any clearer on the subject than we now are, and the answer given was not until we know more about the boundaries between force and matter.

This started us thinking about it. Shall we wait until we know more about those boundaries before we avail ourselves of the knowledge already acquired about vitamins? Shall we stubbornly continue in our anemic condition until we finally die; or without waiting further explanation shall we act on the testimony of actual results, and eating the prescribed food and locating ourselves in the prescribed environment, recover our strength and live? One would think that common sense would compel the latter course.

Let us apply it then to the higher kind of vitamin, to the food and light which the soul needs. The mysteries of the spiritual life are not more dense than those of our physical life. There is something that we can do which will give us "the oil of joy for mourning, and the garment of praise for the spirit of heaviness" (Isa. 61:3). We cannot explain it, but we know it by measuring and comparing its effect with the cause. There are thousands of witnesses all around us who testify to this. Why not heed them? Why not believe on the Lord Jesus Christ and receive everlasting life? And if a believer, why not yield your regenerated heart and mind to the God who redeemed you, that you might thus enjoy that fullness of blessing that makes a heaven out of earth?

I have a life with Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

I have a life in Christ to live,
I have a death in Christ to die,
And must I wait till science give
All doubts a full reply?

—J. C. Shairp.

* * *

"The uniqueness of the Bible both as a masterpiece of literature and as a religious document has not been weakened but rather strengthened by historic research in Palestine and other Bible lands," according to Dr. Wm. F. Albright, archaeologist. "Discovery after discovery has established the historical accuracy of innumerable details," he assures us, "and compelled increasing recognition of the value of the Bible as an historical textbook. The excessive skepticism shown by important

An Inconsistent Archaeologist

schools of the eighteenth and nineteenth centuries has been discredited," he goes on to say, but then, like a cow which gives a good pail of milk and later kicks it over, he adds, "On the other hand, the doctrine of verbal inspiration has been proved erroneous!"

What clear nonsense! Every bit of evidence that goes to establish the integrity of the Bible goes to establish its verbal inspiration. The latter is simply a question of accepting what the Bible says for itself. To deny that the Bible is worthy of credit in its statements of fact is an intelligible proposition, but to admit that it is thus worthy as this archaeologist does, and then to deny its verbal inspiration, is an unqualified contradiction. Any one can see this who will open the Bible and ask what it says.

* * *

We who are interested in an evangelical testimony, do not realize how much it is advanced through the country, directly and indirectly, by the secular press. Not a few such editors take pleasure in promoting the gospel in whatever way open to them, believing as they do that it makes the good citizens who are the hope of the future. Recently there came into our hand a communication addressed to the Business Manager of the Moody Bible Institute, which illustrates this. It was from a South Carolina editor who wrote:

"I have your letter of the second inst., requesting that I publish a notice you sent me with reference to young men and women taking courses at the Moody Bible Institute. I did not feel that it was sufficient for me simply to comply with your request, but I wanted to tell you how much I appreciate the opportunity to render this small service to so useful and important an institution as the Bible Institute. I hope that you will call upon me in the future for any service that I can render along this line. Several years ago, I published for you a similar notice and it was answered by a young man here in whom I have taken a great deal of interest, and he as well as his wife are now at the Institute taking a course."

We, as well as the officials of the Institute, are grateful to this editor, not only for the particular kindness thus shown and the help rendered, but for the strength communicated to our soul in the consciousness of such an ally in the good fight of faith.

* * *

We are interested in this subject, and have need to be, considering the city in which we live. But a study of metropolitan newspapers convinces us that Chicago is not an exception to the rule. Hence we are glad to learn of Cincinnati's successful experiment with the city manager form of government, while we wonder why other boss-ridden, gangster-terrorized municipalities do not rise in their wrath and do what she has done.

Charles P. Taft II, son of the late chief justice, a resident of Cincinnati, recently told the women voters of Allegheny Coun-

ty, Pa., that the reform in his city found its leadership among young men, which recalled that the same was true of the overthrow of the Tweed ring in New York many years ago. The young men in the churches in that day rallied under the generalship of Samuel J. Tilden and other experts of both political parties who had their own reasons for putting the scoundrels out of office. It was not a case of the Church in politics, but of individual Christians awakening to their obligation to society under their right of franchise. The young men did not have the aid of the young women as they would today, because the privilege of the ballot was not theirs, but with such co-operation now what might they not accomplish!

We commend the suggestion to the leaders of youth in our great cities as an outlet for their energy, preferable by far to some other things that occupy so much of their attention.

* * *

The American death toll from the reckless driving of automobiles now approximates 100,000 annually, and causes a monetary loss of more than a billion dollars. So testifies the statistician of the Metropolitan Life Insurance Company, and he tells us that there is a great complacency about it, horrible though it be.

We place the responsibility on the drivers, but the statistician goes farther back and places it on the automobile industry itself, whose experts seem to be interested in everything but the human element, he says. They foster a dangerous state of mind by producing faster, and yet faster, machines and emphasizing speed in their advertisements.

In the last twenty years or so the accident death rate on the railroads has greatly diminished, and the same is true in industrial plants, but all this while the death rate through the running of automobiles on our public thoroughfares has been increasing. As our statistician says, "It is a horrible situation that confronts us," and yet it could be changed if the people were really awake to it. What will awaken them? Must one or two automobile magnates get run down and killed in order to do it? That would be an awful redress, but if it made other manufacturers conscious of their responsibility to mankind it might not be too costly.

Why this haste to get somewhere on the road? Where are the madcaps going, and what will they do when they get there?

* * *

A correspondent in the South has just been reading the *Life of Hudson Taylor* and finds it so stimulating and strengthening to her faith, that she asks us to publish a list of similar books that might be helpful to her and others. It is a good suggestion, but not a few of the books we would name are perhaps not now on the market, or difficult to obtain outside of libraries, except in secondhand stores. We wonder if our friend reads our department Book Notices regularly. It is there that current books are mentioned, and from what our reviewers say

Good Books to Read

about them she might obtain a pretty clear idea as to whether she wanted them or not.

The writer of this editorial reads many biographies like that of Hudson Taylor, and finds them as our correspondent says, both stimulating and strengthening to faith. And we frequently speak of them editorially, as well as in the department above indicated. Among those which within recent years have brought a blessing to us and which we would recommend to our correspondent, we name: *The Life of Andrew Murray*, the saint of Capetown, Africa, which is published by Marshall, Morgan & Scott, London; *George Mueller*, of Bristol, England, the great outstanding witness to the prayer of faith, published by Baker and Taylor Co.; *Borden of Yale '09*, the consecrated youth who lost his life on the mission field in Egypt, published by the China Inland Mission; *The Life of D. L. Moody*, published by Fleming H. Revell Co.; *The Life of Mary Lyon*, founder of Mount Holyoke College for Women, published by Houghton, Mifflin & Co.; *Mary Slessor of Calabar*, published by Hodder and Stoughton. Then we would especially recommend a small volume entitled, *The Twofold Life*, by the late A. J. Gordon, D. D., which abounds in examples of the distinction between the mediocre and the Spirit-filled Christian. The brief biographical sketches found in this book are numerous and cover a wide range of Christian witnesses.

The Bible Institute Colportage Association, 843 North Wells Street, Chicago, would be pleased to do its best to obtain any of these volumes, new or secondhand, that our correspondent or any others might select.

* * *

Mother's Day, May 10, is to be given a new meaning this year in a national campaign to emphasize throughout the country that America's maternity death is the highest in the civilized world. Leading health authorities state that this would not need to be the case if adequate maternity care were provided everywhere. Mother's Day is usually observed in the churches of the country, and this new plan affords an opportunity for clergymen to co-operate in a constructive effort in which women's clubs and civic organizations are participating.

Further information about the campaign may be obtained from the Maternity Center Assn., 578 Madison Ave., New York City.

FAITH BEGINS WHERE FEELING ENDS

What really tires the soul is spiritual defeat, and the Devil has seen to it that we shall taste of that. Sometimes the love and toil of years for some particular man or woman seems to go up in smoke. It is then we know what the trough of the wave can be. It is a place where feelings fail us, and even prayer can appear to fail us, and we can only turn to Him.

It is a comfort to remember that the Lord does not look at feelings but only at desires. Prayers that are barren of feeling are not refused.—Amy Wilson Carmichael.

Moody Bible Institute Monthly

Athanasius at Nice*

Editorial



THE Christian Church convoked a general council at Nice, a city of Bithynia, Asia Minor, A. D. 325, the first council since the original one at Jerusalem recorded in Acts 15. The Jerusalem Council settled the doctrine of justification by faith, and the Nice Council settled in the same way the doctrine of the Trinity.

The occasion of the Nice Council is traced to a presbyter named Arius, of Alexandria, Egypt, who for some time had been preaching a peculiar doctrine about the Son of God. Like the present-day modernist, he had been feeling his way along, now saying what all the orthodox acknowledged, and at another time interposing a statement or suggestion which shocked them. At a synod in Alexandria which examined his opinions, he was condemned and expelled from the communion of the Church, but that by no means silenced either him or his partisans who were active in spreading his doctrines. Arius songs were sung to vulgar tunes about the streets, and though at last he himself was banished from the city, yet he still wrote letters which were circulated throughout all the East and which by their plausibility gained him many adherents.

By and by the matter came to the attention of the Emperor, Constantine the Great, who, having himself professed Christianity, had made it the state religion. Perceiving that the spread of Arianism meant the disruption of the Church, and if so, ultimately the disruption of the empire, he now interposed his hand and this general and universal council was convened by his authority to consider the question involved.

Arius was the first Unitarian. He taught that the Son of God had a beginning; that there was a time when He was not existent but owed His existence to an act of the will of the Father. "The Son had nothing in His own nature akin to God, and was not like Him in essence," he said. "The invisible God was also invisible to the Son." In other words, being unable to reconcile to his reason the deity of Jesus Christ, the Son, with the unity of the Godhead, he threw the former doctrine overboard as so many of his followers have done, for, as the Bible says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned."

The council was composed of the foremost champions of the Church, but out of the 318 present there were not more than a dozen who had not lost an eye, or a hand, or who did not halt upon a leg shrunk in its sinew by the burning iron of torture, for they had just emerged from

the great Diocletian persecution. As another puts it, they were "men of resurrection, fully conscious that their meeting was an epoch in the history of Christianity, the empire and the world." The emperor himself presided with two of the most venerable of the assembly, one on either side of the throne, serving as moderators.

There had been much of rhetoric and play of logic, eloquence and wit when an old presbyter, Spiridion, of the church of Cyprus, arose, and said:

"See here! This thing, my brethren, is not a matter of learning and wit, of intellect and logic. Only men who have the Holy Ghost in them can discern the truth and state it. For the mind of the Spirit is revealed alone to the spirit. Listen to me, ye philosophers, in the name of Jesus Christ! Do not waste so much time in seeking to prove what only faith can receive, but answer me plainly, *Do ye believe the words of the Scripture? DO YE BELIEVE?*"

The chief combatants in the battle, however, were Arius and Athanasius. The first, a man of sixty years, tall and thin, abounds in subtlety as he speaks, keeping back those aspects of his opinions which would be likely to surprise, and laying emphasis on those which he held in common with the orthodox. If what he said was evidently unacceptable, it is reported that he would adroitly draw back and hide himself under verbiage "not to convey but to disguise his thought."

Athanasius was a very different kind of man. He was not yet thirty years old, and although at first the council was almost to a man against him, yet he was not afraid. He seemed to feel that God had brought him to the council for a purpose and equipped him for it. He is described as attractive in appearance and affable though grave in demeanor. His speech is terse, acute and emphatic. He was of under size, it is said, but well-built and with an earnest and pleasing delivery in public discourse. Since the time of the apostles he stands foremost in point of influence and power in the Christian Church.

The novelties of Arius being only half understood, were accepted upon their own claim to superior depth and scholarship like the liberal vagaries of the present time. Bladder-blown in their stupendous conceit as one puts it, they were carried as if by the wind into popular favor.

The point of victory for Athanasius, however, turned on a single word. That word was *homoousion*, "the same in substance," equal in power and glory, referring to the Second Person of the Trinity.

Arius and his party could not adopt that

word. They were willing to say *homoiousion*, i. e., "of a similar substance," for then of course Christ might be divine as a creature; but not "*homoousion*," of the same substance with God. Thus the fiercest theological battle ever fought raged around two dissyllables, *homo* and *homoi*. "The whole Christian world," it was scornfully said, "was convulsed over a diphthong!" But in that diphthongal difference lay the question whether the Word, in the beginning with God, is God—and thus whether Christianity is salvation; or whether the Word, *not* in the beginning, is a creature—and there is no salvation and Christianity is a sham.

To the steadfastness of Athanasius in holding to that one word, through all the bitterness and rage of partisanship, and against the Church and the world combined, we owe, under God, the entire power of modern evangelical Christianity. The Council of Nice at the conclusion voted with him to a man, and the creed there put forth stands untouched today compelling general assent throughout the Church.

"Put it how you will," said Athanasius, "you make the Son of God a creature. Being, which owes itself to act of will, is a created thing."

"Three can be yet three in the unity of one substance."

"This *brick* which I hold in my hand is a trinity. Resolve it into its elements. The fire it contains flies to heaven, the water falls to the ground, the dust remains in my palm."

"Lay a *bar of iron* hot from the furnace on the anvil. It is three—iron, heat and redness—yet the three are one."

"The *sun* is body, light and heat. No sun without the three, yet is the sun a unit."

"*Fountain, stream and lake*—three in name and three in fact, yet one water—one substance."

"*Man physical* is head, heart, members. *Man mental* is mind, affections, will. *Man composite* is body, soul, spirit, yet is man a plural-unit. Why not God?"

"In the eternal generation of the Son lies the heart of the divine mystery. Let creatures fear and adore."

"Eternal generation is an offspring out of the eternal essence. Creation is a *new* essence."

"Creation owes itself to the will of God. Eternal Sonship to the necessity of His nature."

"The Father is not a *Monad* existing anterior in the order of nature, to the Son, but is simply a member of co-equal, co-eternal Trinity."

"No Son, no Father! No Father, no God!"

"Sonship is an internal and eternal relationship of wondrous divine existence to the Father, incomprehensible indeed to us, for who can know the Godhead but the Godhead? but received by faith."

Athanasius contra mundum! Athanasius

*For the substance of this editorial we are indebted to *The Doctrines of Grace*, by the late George Sayles Bishop, D.D., formerly pastor of the First Reformed Church of Orange, N. J., and president of the General Synod in 1899. Dr. Bishop quotes Cutts on *Constantine the Great*, Bish on *St. Athanasius*, Gregory of Nazianzum, and others.—Editors.

against the world. For forty-seven years single-handed he fought the great fight. For forty-seven years, commencing from the dissolution of the Council of Nice, he kept on steadily asserting his "*Homousion*!" Five times he was driven into exile. The Emperor Constantine brought all his power to bear against him. His enemies slandered him. Death was threatened him. His friends betrayed him. His pulpit was

undermined beneath him. Innumerable combinations throughout the empire were secretly arraigned against him. The Synod of Tyre did its best on lying charges to depose him. Still he lived on and still in trumpet tones rang out incessantly his *Homousion*, "*the same in substance, equal in power and glory!*"

It has been said, "No man can fight a Church!" But Luther fought a Church

with a Pope at the head of it, and Athanasius fought a Church with a ring of Arians at the head of it. The fact is, a Christian witness called of God, inspired of God, backed by God, can do anything. One man can stand up and stand successfully against any body of wrongdoers in the Church who are attempting to remove, to neutralize, or to obliterate "the faith delivered once for all to the saints."

Is Belief in a Triune God Reasonable?

By Rev. John Nickerson, Sleepy Eye, Minn.

MAN is the only creature of earth possessing a reasoning faculty. Some animals have more highly developed instincts, and certain of them may do a limited amount of thinking. But to man is given the supreme crown of glory as an intelligent being capable of deep, lengthy, intricate reasoning.

This would seem to indicate that the ability to reason has a place in his approach to the great and fundamental questions of life. There are many things in the world which his ability in this line has not yet encompassed, things with which he deals and the existence of which he cannot therefore doubt; and he may not be denied the privilege of a conscientious, intelligent consideration of them in an endeavor to comprehend their truth.

What we need is not less reasoning upon the complicated facts of the universe and its Maker, but more intelligent reasoning. We shall doubtless find that the baffling things are neither contrary to logic nor beyond the grasp of a mind great enough to view them in true perspective.

Spiritual Truth and the Intellect

We believe that man will never be able to discover God by scientific investigation or philosophic induction; yet it is possible that theologians have sometimes placed undue emphasis upon the insufficiency of reason as a means of arriving at an understanding of the truth of God. For, in that we are intelligent beings, spiritual truth also must make its appeal to the intellectual element of our natures. And when the things of God are learned they do no violence to the highest type of consecrated, sanctified mental operation. Our difficulty along that line lies in trying to solve matters which abide upon a high plane by the use of a mental equipment which, through sinful imperfection, is keyed to a lower level.

From the viewpoint of consecrated intelligence then, let us consider the question, Is belief in a Triune God reasonable? We may do it by

An Illustration

We are familiar with light as one of the essentials of earthly existence. Even the blind man is dependent upon it though he cannot comprehend its presence. To the normal, unaided eye light seems to be colorless. When it is made to pass through the little prism of the spectroscope we see that in reality it is made up of numerous colors: violet, indigo, blue,

green, yellow, orange, red. It is proper to speak of any or each of those color producing rays as light—though we may prefer to designate by name—yet when we have all together we have only light; not seven lights, just one.

This gives us not merely a trinity in one, but a septenary in one. We speak of red light, blue light, green light, and so on, yet—they all blend together and give us one light, not several lights.

The presence of those different colors is explained by the variety of wave lengths produced by the operations of electronic energy. The explanation, however, does not destroy the basic fact; light is seven, yet it is but one. Red light is simply light produced by those ether waves which reflect that particular color to the eye. The same is true of light of any other shade. Each is light. When you have all together you still have only light—one, not several. And it requires the presence of each of the seven to make the complete one.

We say there is the Father who is God, the Son who is God, and the Holy Spirit who is God. We protest that together they are but one God, not three Gods, and that it requires the presence of the three to make the complete One. Is this any more unreasonable than the multiplicity in light, which still remains one in spite of the multiplicity, and which requires the presence of all the shades to demonstrate light in its perfection?

Actinic and Calorific

There is yet another way of viewing this marvel of light. That to which reference has been made is only the luminiferous element, that particular light property which makes vision possible. In addition to this we have what are designated as the ultra-violet rays, light which cannot be seen, but which possesses the actinic quality with which we are familiar through the exposure of photographic films to the action of the sun.

At the other end of the spectrum, and also invisible, are the infra-red rays. These form the calorific, or heat producing property which is in light. The actinic property can be neither seen nor felt, the knowledge of its operation must come through the revelations made by the luminiferous, which can be seen but not felt. The calorific property may be felt but not seen. Any one or each of these may be called light. Yet in this trinity we have only one light, not several.

Shall we acknowledge as true a marvel of this kind in nature and deny the possibility of it in the God and Creator of nature? Does not the force of reason incline us to accept the latter, and believe in God as a Triune Being, if we acknowledge the former?

We cannot fail to acknowledge the former for it is a fact of that natural plane upon which we are conscious of spending our days. Shall we then deny or doubt the other simply because it is upon a plane of which man in his sin-afflicted condition is but partially and imperfectly conscious?

The Force of Logic

It seems that logic should compel us to acknowledge the reasonableness of a belief in God as a Triune Being. God is One, but in passing through the prism of revelation that is keyed to human experience He is manifested as Father, Son, and Holy Spirit, three factors of deity, three Persons yet one God.

Why then is it not reasonable to accept the revelation of Him as set forth in Jesus Christ, the second Person, the luminiferous property of that Trinity? Surely it is logical that you should receive the Christ, accepting Him as your personal Saviour, and, in the words of Thomas, acknowledging Him as "My Lord, and my God."

EXPOSITORY PREACHING

I have listened to many "interesting" sermons by men capable of careful thinking and of pleasing address. And I have listened to a large number of sermons that had little pith or meat in them. During all this time I have not been privileged to hear—and here I speak with moderation—a dozen expository sermons. I have heard topical sermons times without end; sermons on topics that at best often had little to do with the spiritual life; that had no finding power with the listeners. I have heard many of the choice texts of the Bible announced, followed by an immediate wandering away into the wilderness of the irrelevant and unhelpful, with a seeming attempt to get as far astray as possible; then a return to the text at the close of the sermon just to remind the audience. I presume that here is the text with which the sermon started. How much false philosophy is often unloaded on the patient and unsuspecting between the two quotations of the text.—Chester F. Ralston, in *Watchman-Examiner*.

Moody Bible Institute Monthly

Three Stages of the Advent of the Holy Spirit

By W. J. Ervine Bromley, Kent, England

THE manner in which the Holy Spirit was given on and after the Day of Pentecost deserves study, as the records will bring to light facts that contrast with prevalent ideas.

For example, our Lord's commission to His disciples concerned three distinct circles of humanity: Jews, Samaritans and Gentiles. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Each circle stood in separate and peculiar relationship to God. Moreover, their responsibilities varied with their opportunities, and the degree of their guilt was measured by the light refused, whether the light of creation (Rom. 1); of revelation (Rom. 2); or, greater still, the light shed by Him who was "the light of the world."

I. The Jewish Position

To the Jews had been granted the privilege of being intrusted with the oracles of God, and to them had been given the promises of Messiah's advent.

John the Baptist, whose duty it was to "prepare the way of the Lord," found obstructions in the path and with vigor sought to remove them. And these were not the political difficulties, but moral evils which must be repented of before they could become subjects of the King of Righteousness and Peace. John said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

This declaration was both a promise and a warning; grace and judgment are here indicated. To that part of the nation that would repent and receive the coming Christ, the promise was of "baptism in the Holy Ghost"; but to unrepentant and Messiah-rejectors, "baptism of fire."

If one thinks this a strained interpretation, let him follow the Baptist's own explanation: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

In Acts 1:5, where only the repentant and believing section of Israel is being addressed, no mention is made of fire baptism: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." How often the prayer is now offered: "O Lord, baptize us with fire; send down the fire. . . ." etc., but our gracious Lord answers not according to our ignorance but our needs. Acts 2 furnishes no justification for the idea; "There appeared unto them cloven tongues like as of fire, and it sat upon each of them." This was an act of grace without menace of judgment.



The same omission is observed in Acts 11:16, where Peter relates his experience in the house of Cornelius. "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

Our Lord's three years' ministry, in which every proof was offered of Messiahship, had but the effect of developing hatred and opposition. Every moral glory of the Deity was translated into practice by the Son, and works which no man had ever done, or ever could do, demanded their acceptance of Him as the long-promised King of Israel. "Away with him! Crucify him!" was the considered answer of the chosen race, and Calvary with all its shame, was the result. "He came unto his own (country or possessions), and his own (people) received him not" (John 1:11). No other nation or tribe stood in the same relationship to Him, nor were so directly chargeable with His murder. Gentile power was the executioner, but its guilt was secondary. "Pilate, willing to content the people," passed the dire sentence.

Thus ended an epoch of human history which contained promise and covenant, threat and encouragement, peculiar to Israel. But the resurrection of Christ ushered in the new era in which grace became enthroned. The kingdom, promised to them by God, stood, by the crucifixion, jeopardized but not necessarily lost. Grace might yet realize to them what their guilt had forfeited.

The conditions, however, in which grace operates unto salvation are found in humble confession of guilt and helplessness. Pentecost brought to the nation a Heavenly Convictor, the Holy Ghost, sent down by the rejected and ascended Christ, and His first testimony through Peter was to the House of Israel—not to Samaritans or Gentiles—and it concerns the reigning rights of Him who but fifty days before they slew and hanged upon a tree. This Jesus has God raised up and is by the right hand of God exalted as David's Son and David's Lord, until His foes become His footstool. This astonishing information, brought to them with irresistible spiritual force, made the resurrection a vital fact to be reckoned with.

If indeed Jesus, whom we refused as

King and crucified, is now enthroned at the right hand of God, then our guilt is proven and our case desperate. We read "they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, *what shall we do?*" Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . And with many other words did he testify and exhort, saying: Save yourselves from this untoward generation."

This way of escape from the awful consequence of individual and national rejection of their Messiah was gladly accepted by three thousand of them who were baptized, thus openly and outwardly disassociating themselves from the guilty nation. Here, then, we have the conditions upon which forgiveness was offered to this particular section of mankind—"Repent and be baptized."

But God did not impart the Holy Ghost to all believers on the same terms or in the same manner. A consideration of the passages where baptism and the reception of the Holy Ghost are joined will bring the conviction that the subjects were Israelites, and directly involved in the guilt of the Messiah's murder. Saul of Tarsus seems to be an example of this. He was told to arise and go into the city, and "it shall be told thee what thou must do" (Acts 9:5). And Ananias said to him, "Brother Saul, the Lord, even Jesus, that appeared to thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized" (Acts 9:17). Add to this Paul's defense in Acts 22, in which he quotes hitherto unrecorded words of Ananias: "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord."

Yet another instance calls for notice. When Paul came to Ephesus (Acts 19), he found certain disciples whom he questioned, saying, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether the Holy Ghost was given (R. V.). And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." Then follows an explanation as to the difference between John's and Christian baptism, and when they heard this they were baptized in the name of the Lord Jesus; and when Paul laid his hands on them, the Holy Ghost came upon them. Clearly these disciples were Jewish, as proven by their having been baptized of John's baptism; but though a period of about twenty-two years had elapsed since Pentecost, and they were no longer either in Jerusalem or Judea,

but far away in a Gentile city, yet the terms remained, "Repent and be baptized, and ye shall receive the gift of the Holy Ghost."

II. The Samaritan Position

We now come to the second circle of humanity to which the Lord's commission applied, that of the Samaritans. Their relationship with God was peculiar. They were not Israelites, though dwelling in the land, but were "planters" whom Shalmaneser, king of Assyria, placed in the land instead of the ten tribes whom he carried away captive. They were from Babylon, from Cuthah, Ava, Hamath and from Sephervaim. These he placed in Samaria and "they possessed it and dwelt in the cities thereof" (I Kings 17).

They were idolaters and worshiped the gods of their respective nations, but visitations of lions which slew some of them caused them to think that the God of their new land was displeased with them because "they knew not his manner."

A communication was sent to the Assyrian king, and he commanded that one of the priests should be carried back from captivity to teach them how they should fear the Lord. The result was, "They feared the Lord and served their own gods."

They created a priesthood of the lowest of the people, built a temple on Mount Gerizim, and claimed for it equality with the Temple at Jerusalem. Josephus tells us that they were a constant menace to all true worship and morals, for when a man was disciplined in Jerusalem for Sabbath-breaking, drunkenness or immorality, he betook himself to Samaria, where he was welcomed to the service of their temple, and worshiped with them. All Jews abhorred a Samaritan, and when our Lord sent the twelve, He commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6).

The message, "the kingdom of heaven is at hand," concerned those who had covenant relationships with God, and neither Gentile nor Samaritan had a primary interest in that gospel.

The record of John 4 of the Lord's visit to Samaria, leads to the inquiry, Why did He Himself go where He had forbidden His disciples to go? The answer may be found in that John's Gospel announces the rejection of Christ as early as 1:12, and that grace was free to flow after that in other than Jewish channels. A new kingdom was about to be formed in which Gentiles and Samaritans would be welcomed, having their hearts purified by faith.

The reader should ponder closely the claims of the woman at Sychar's well. "Our fathers worshiped in this mountain; and ye (Jews) say, that in Jerusalem is the place where men ought to worship." And Christ replied: "The hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." But, lest she should mistake His meaning, He adds, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (v. 22). In one sentence He condemns the whole Samaritan system, root and branch, and takes from her every hope founded on human religion. This prepares us to look for and expect some

marked reserve in God's dealing with this people in imparting to them the Holy Spirit.

Then Acts 8 records how Philip went down to the city of Samaria and preached Christ to them. "And the people with one accord gave heed to those things which Philip spake, and . . . when they believed . . . they were baptized, both men and women."

But the Holy Ghost was not given to them upon being baptized, as was the case with the Jews. When the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, "who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost."

Here, then, is a variation in God's dealings, which cannot lightly be ignored. We have anticipated the reason for this. Had God given to them the Spirit directly upon baptism without the imposition of Jewish hands, they might have been tempted to find in that circumstance a justification for their past idolatry. They might have deduced from it the thought that they were on an equality with the Jews in respect of God's favor and that their past record imposed no obligation to confess their wicked imitation of the divine services of Jehovah's Temple. In the hour of their endowment with the Spirit, promised not only to Israel, but to as many as the Lord our God shall call, they were obliged to receive that blessing through the representatives of that nation through whom salvation came, for "salvation is of the Jews."

III. The Gentile Position

There now remains the consideration of the third and the largest circle of mankind to whom the gospel of the grace of God was sent, the Gentiles. In this term is included every child of Adam's race not related to Israel or to the Samaritans.

What was their past history relative to God? In what language is their state described? Ephesian Gentile believers were told to remember that they had been "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). This sums up the condition of the bulk of the human race. They had sinned against the light of nature, the testimony of earth, sun, moon and stars, proclaiming to them the eternal power and Godhead of Elohim. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened."

Generation followed generation serving the lusts of the flesh and mind till they were filled with all unrighteousness. They had, however, broken no covenant, for they had none to break; neither had they despised their hope, for no hope had been directly promised them. And when Cornelius, the Gentile centurion, filled his house with eager inquirers to hear all things which were commanded of God, Peter spoke to them the good news of salvation

without bringing a charge against them. The crucifixion was attributed to the Jews, in the words, "Whom they slew and hanged upon a tree" (Acts 10:39). The testimony was concerning Jesus Christ as Lord of all, a title new in the proclamation of the gospel. Its scope was universal; it far out-ranged the Messiah-kingdom of Acts 2. It related the provision of the Crucified and Risen One to the desperate needs of the outcast and unholy. It claimed nothing but the recognition of His Lordship, and presented the promise that, "whosoever believeth in him shall receive the remission of sins."

No terms were imposed upon such as "repent and be baptized," as in the case of the Jews. No reserve or judicial formality; no laying on of hands as in the case of the Samaritans, for "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

This direct action, this magnificent display of God's unrestrained grace and bounty, astonished them of the circumcision which believed. They had not seen or heard of such a thing before; yet such were the signs of the outpoured Spirit that baptism was commanded in the name of the Lord (v. 48).

A Challenge to Present Day Faith and Practice

Out of these records of differing spiritual operations have grown systems of theology and ecclesiastical observances which are by no means justified. A study of the respective basic doctrines which divide Christendom into opposing camps will reveal the fact that, unknown to themselves, their differences arise from failing to place themselves in the right category.

The Jewish type has a large following: earnest men insist that baptism is essential to salvation, or at any rate, to something nearly as important. Yet none of these is of the stock of Israel.

The Samaritan position has by far the largest number of adherents. Millions are nurtured in the belief that baptism is essential as a first, and the laying on of hands as a final, means of salvation. Among the latter are found the High Anglican and Roman Churches, although perhaps no member of these communities would claim to be of Samaritan descent, nor to have sympathy with their idolatry.

Assumption is akin to hypocrisy; a man is what he is, and if a Gentile sinner owns his true position, there are no barriers between him and the unmerited favor of God. He can be saved through faith in the blood of Christ, without the intervention of prelate or priest, and without ordinance. Surely this, the Acts 10 method, is the one God has adopted as the permanent one for this age.

How grievous it must be to Christ to have His revealed will misunderstood, and meanings derogatory to His glory placed upon the records so carefully given for our enlightenment and guidance. To command a Gentile sinner to be baptized as a preliminary to his salvation today is to forget the record of Acts 10. And to insist on the laying on of hands assumes that the sinner has been guilty of Samaritan idolatry, and that the imposer of the hands is a commissioned Jewish disciple, carrying with

him divine authority for this work. God has no need for such channels today, as He deals directly with the receivers of Christ, and not mediately at the hands of men.

Finally, the piety that declares that those who have been baptized with the Holy Ghost need no other baptism is not the fruit of the Spirit, for Peter said, "Can

any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord.

Much of present day faith and practice is challenged in this paper, but if it stimulates more study of the Scriptures and produces

more suspicion of tradition, it will serve a useful purpose. The Holy Spirit takes of the things of Christ and shows them unto us through the Word. Let us read it well and carefully, praying that its true meaning may be revealed to us by the Spirit.

"Open thou mine eyes, that I may behold wondrous things out of thy law."

The Rivers of Living Water

John 7: 37, 38

By Rev. S. A. Walton, D.D., Lacota, Mich.

THE believer is not an ordinary person. Being born again he is a new creature, and is indwelt by Jesus Christ in His redemption power and glory. He is also indwelt by the Holy Spirit, who teaches, guides and empowers him for holy living. Abiding in Christ Jesus he is in fellowship with the Father, and shares in the counsels of the Triune God.

Equipment for Service

Evidently our Lord wants His people well equipped for service. He knew the kind of service that would be required of them. The call of the thirsty for the "living waters," would be loud and urgent in every land. This pressing need must be met, or the thirsty will die the death eternal.

The last day of the feast, Jesus stood and cried saying, "If any man thirst, let him come unto me, and drink." He is the true source and fountain of life. The supply is abundant and never failing. The invitation is universal, and will hold good until He comes again. They who drink will never thirst again, for the fountain abides within, and will never cease to flow.

The Gracious Promise

Jesus said, "He that believeth on me, . . . from within him shall flow rivers of living water." "This spake he of the Spirit," who indwells every believer. Evidently Jesus had in mind the incident of the rock in the wilderness, when the people were pleading with Moses for water to quench their thirst (Exod. 17:5). Moses prayed and was commanded to take his rod, and smite the rock on which Jehovah stood. The promise was, "There shall come water out of it that the people may drink." What, water from that dry, hard, unpromising rock? The man of reason would never make such a fool of himself. No, none but the man of obedience and faith, would lift his rod and smite that rock in the hope of getting water sufficient to quench the thirst of that great multitude. Moses obeyed and water came forth in abundance for the people, and for their cattle also. Moses had just one thing to do, he did it, and then Jehovah was responsible for results. Just here many fail. They ask, but do not leave results with God. Jerry McAuley was a wretched specimen of humanity. One day he heard the call, "Come unto me and drink." He believed, and immediately the "rivers of living water" started to flow and thousands drank and lived.

Believer Fountains

All believers in Christ are fountains from which "rivers of living water" should flow to quench the thirst of the weary and sin-stricken. Not all who profess to have faith in Jesus Christ are fountains of "living water." Why? Because they did not come and drink. Multitudes are in the churches who are not in Christ Jesus. They do not have the love that seeks the lost. We boast of privilege and equipment, but where are the "rivers of living water"? These professed "believer fountains" are like "clouds without water," they quench no thirst. This is not pleasing to our Lord. He has made abundant provisions to keep the "rivers" full to overflowing, and anything less fails to honor Him and His word.

The Condition

The promise is to those who "believeth on me." From within every believer the "rivers of living water" should flow in abundant fulness. It is the overflow that refreshes the land. "It is quite false to pretend to any such fulness now. . . . It was true of believers of old, for all were gifted unless by their own fault excluded. Then without study, without the Scriptures, without education—believers whether slaves or freemen, young or old—acted in miracle for blessing and edification for all around."—Dr. Covet. Now it is, "some believers, by the ministry of the word, refresh others as cool water supplies strength, and comfort in a thirsty wilderness." The promise is to all believers, but why is it true of the few, and then only after "much study, prayer, and effort"? The promise offers a sudden springing up and constant overflow of supernatural power, as the normal state of the believer. It is our Lord's plan that the "rivers" should start the instant of faith's impact, and like Ezekiel's river, should deepen far beyond wading depth. Today many rivers soon run dry. This is not in keeping with the promise. Are we voiding the promises of Jesus through unbelief?

The Great Need

The word consecration has been popularized and robbed of its true significance. It has no grip on the conscience. Many consecrate with large reservations, having no heart-faith in God or His word. Pentecost marked the beginning, and not the climax of possibilities, in this dispensation of grace (John 14:12). Evidently there is one condition of progressive faith that is

not met and maintained. An unconditional surrender to the will of God is essential to the faith that climbs to the heights of possibilities in grace. It will mean a real death to self. Jesus Christ through the Holy Spirit must have full control of all our powers. The love of God in us will have free manifestation in patience, meekness, humility, and entire submission to the will of God. Then the "rivers of living water" will flow full and free, and the thirsty will drink and live.

It was so at the first. Believers were vitally joined to Christ and to one another, with the strong ties of life and love. Their yieldedness to the will of God was complete. Persecutions, prisons, confiscation of property, and threats of violent death, held no terror for them (Rom. 8:36-39). Multitudes were blessedly saved to serve. They were filled with a self sacrificing love that "constrained" them to seek to save the lost.

At the first God set some things in the Church (I Cor. 12:28-30), which men are trying to set outside. God gave the Church a gifted ministry (Eph. 4:11), to keep the Church faithful in its calling, but now it is sorely lacking in these gifts. There are gifts (I Cor. 12:8-11) which the Holy Spirit would be giving to the members of the "Body," if they were prepared to receive and use them. The drift is away from the source of power so necessary to drive back the forces of darkness. The reality of salvation would not be in doubt if the rivers filled their channels to overflowing. The fundamental doctrines of Scripture would not be in question, if their fruitings were in evidence. Modernism would not be so confident, if the unreality in religious life and conduct was not so apparent. The reality of "Christ in you the hope of glory," would drive unbelief to cover. If the necessity for an unconditional surrender to the will of God, received due emphasis in the preaching and teaching of the gospel, the falling away from the faith would not be so widespread. Jesus must be grieved that the "rivers of living water" are so few and shallow that the needs of the thirsty are not satisfied.

Two Illustrative Examples

Samuel W. Harris, a Kroo of West Africa, an illiterate idolater, was converted in the first gospel service he attended. At once he felt impelled to return to his people, in the gold and ivory districts, and preach the gospel. Filled with the Holy

Spirit and with power, he went forth with a message of life and love, and more than 100,000 were converted. They built churches and placed Bibles on the stands, and waited for the coming of the white teacher. At last the white teacher came, and found them loyal to their new faith.

Samuel Open followed Harris. As soon as converted he was called to preach the gospel. He was filled with the Holy Spirit and had many gifts. His use of Scripture was apt and marvelous. He worked in a district where human sacrifice had been

practiced many years. When the English built the post office at Ashante, they found the ground red with blood to the depth of fifty feet. The people received Open's message, and turned from their idolatry. These men had many gifts which are considered unimportant now.

Surely God has His way of sustaining the integrity of His word. When the higher critics were trying to destroy the foundation of faith, George Mueller and Hudson Taylor were proving to the world that God does answer the prayer of faith. When

the churches, with an educated ministry, are falling away from the faith once delivered to the saints, He goes to the darkest corner of earth, and raises up illiterate men from the depths of idolatry, saves and fills them with the Holy Spirit and with power, and sends them forth to the saving of thousands. When the "rivers of living water" fail in one place, God opens them up to the thirsty in another place, proving that it is still true that, "he that believeth on me, . . . from within him shall flow rivers of living water."

The Bible Doctrine of Sanctification

By Rev. H. M. Tipsword, A.M., D.D., Toledo, Ia.

THREE English words are inclusive of the divine plan of salvation from sin and its consequences: regeneration, sanctification, and glorification. These summarize all the acts and processes on the part of God and man in the work of rebuilding human character after the divine ideal into the likeness of Jesus Christ. Sanctification begins at regeneration and is to be finished at glorification.

I. What Is Sanctification?

As suggested above, it is in the plan of salvation after regeneration and preparatory to glorification. Therefore, it is a progressive work, and inclusive of many acts—human and divine. It is both a gift and a task: grace and the ability to perform the task are the gift of God.

There are three primary ideas of sanctification: consecration (Rom. 12:1), obedience (I John 1:7), and perfection in holiness (Matt. 5:48). The first two are essential to the realization of the third, which is the aim and result (I Pet. 1:22). Regeneration, or the new birth, implants the germ of the new life. Consecration and obedience are requisite to going on to perfection of Christian character (Heb. 6:1), from the germ to the full-blown flower.

Christian character is not finished at birth, but all the possibilities are inborn. The regenerate state is a position which enables one to realize the highest possibility of human perfection in love to God and holiness of character. It might be thought of as a leading out and up from the divine side and as requisite reaction to grace on man's side. It means becoming more than one is in passive and active love to God and man until the highest possible attainment is reached.

So the idea of sanctification on the human side is expressed by such words as abide, fight, grow, obey, press, strive and serve. The effect, as we have said, is a progressive unfoldment or development into purer character and life of holiness. It is not only a series of rightly related activities, following regeneration, but also a passive quality of character, relative holiness, or a progressive experience of becoming better as well as bigger; that is, extensive and intensive unfoldment by reaction to divine stimuli under the influence of grace on the young life.

The ideal attainment is infallibility and

sinless perfection, but these are not reached in this life, not until the entire man—body, soul and spirit—have gone through all the acts and processes of salvation; and death and resurrection of the body are included.

II. How Is Sanctification Attained?

Faith is the one essential condition on man's part of sanctification as it is of regeneration. When one is in the will of the Lord, his faith gradually becomes an habitual attitude toward God; and his repeated acts of holy choice enable him, more and more, to overcome the habits of sin; and purity of intellectual, emotional and volitional consciousness gradually becomes a deeper and fuller experience. It is attained by a conscious effort of obedience to God's law, or of inhibiting that which is out of harmony, and of cultivating what in our lives is conformable to the truth.

On God's part, the agency of sanctification is the Holy Spirit (I Pet. 1:22), and the means employed by Him is the gospel (John 17:17). The task has been set and the attainment made possible for every one. Normal reaction to the divinely appointed means by the regenerated individual results in a gradual approach toward the ideal.

These facts are best illustrated in the Bible by the familiar experience of growth. Peter had in mind this idea of method when he said, "Desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2), and, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

The teaching of Jesus on this point is most illuminating. Referring to this principle, He said, "First the blade, then the ear, then the full corn in the ear" (Mark 4:28); and in the parable of the mustard seed, "The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all the seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of heaven come and lodge in the branches thereof" (Matt. 13:31).

The full corn in the ear, which is the end for which the seed is shown, is realized by growth or development. The seed, when it is sown, by growth, becomes greater than herbs; it is changed in kind. Therefore, growth means not only more

of the same kind, but also a developing quality toward the ideal attainment.

These facts of nature were meant to illustrate the method of attainment by sanctification, growth in grace, in the sense of increasing strength and holiness of character, which is made possible by regeneration—the planting of the spiritual germ.

Because of the Lord's love for humanity and the great possibilities of the Church, He gave Himself to redeem it (Eph. 5:25) through regeneration, sanctification, and glorification. The true Church militant, after the sanctification of the life, is to be glorified and become the Church triumphant.

Because of this great love, Christ is sanctifying the Church with the washing of water by the Word (Eph. 5:26). This is present, progressive salvation. Regeneration makes the continued work of sanctification to be desired and possible, which leads to the realization of complete holiness in the end. This is future salvation, yet to be.

The work of love on Jesus' part in the past and present has for its object the perfection of His Bride, the Church. To this end He cherishes and nourishes her (Eph. 5:29).

Paul had in mind this progressive work of sanctification again, when he said: "We all (believers), with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

Looking to the ideal of perfection, even though it be through a glass, there is gradual change, from glory to glory, into His image. However, the believer is not to reach the ideal of sinless perfection until Jesus appears and they see Him as He is. Then they shall be like Him (I John 3:2).

CHURCH MEMBERS CLASSIFIED

The well-known evangelist, Mordecai F. Ham, while conducting a city-wide revival campaign in Nashville, Tenn., said: "Church members are of two classes. There are the radicals, who if left to themselves will blow up. There are the conservatives, who if left to themselves will dry up." Happily, the good Lord pits the radicals over against the conservatives, and they check and save each other.—*Church Administration*.

The Challenge of Power

By Rev. Henry McCrea, Philadelphia, Pa.

NOT long ago Walter Damrosch, the great musician, said, "When low things gain the ascendant in the musical world, there is only one way to defeat them—you must make the high thing so attractive that the low things will slink away." It is precisely the same law in the spiritual realm: whatever may be the counterforces that are assaulting the Church, whether in the colored lights of the world with their manifold allurements, or the more subtle agencies of unbelief that lurk behind religious altars, the Church's problem is always the same. We must produce a power that is *stronger and more attractive* than the power which assails us. And this, as a cold matter of fact, the Church is *not* doing now. The forces organized against the gospel are too strong, too well consolidated, too menacing, too aggressive, and too arrogantly confident of victory, to be overthrown by dry abstract theological propositions, which carry no thrill of soul-power behind them. The enemy is alive, awake, armed to the teeth, and striking with all his force, on every field of human action.

If the Church of the living God is to defeat these hosts of darkness, it must revert to its original and only weapon, that tongue of flame which shot its fire-track over

Judah's capital and rocked the centers of pagan culture by the impact of power from on high. How to lay hold of this power and grasp it in conscious possession, overtops every other issue that is facing us today. We would like to say something upon the theme of prevailing prayer, and we would like to consider whether the current views about faith fully grasp the heart of that mighty principle of spiritual action, so as to produce positive and unequivocal results.

Real power is a very rare thing today. The scenes which flash their immortal radiance through the memoirs of Charles G. Finney would astound any audience that saw them now. A genuine power-stroke leaves upon the mind an impression which no lapse of time can ever efface.

The Spirit of God on a Great Gospel Singer

I remember, many years ago, attending an evangelistic service held by Mr. Moody in San Francisco. The organ was played by Mr. Stebbins. The hall was filled by a crowd of interested and earnest-looking men. Whatever came over the player on that day, I cannot say, unless it was a direct and overwhelming movement of the unseen world. A request was sent to him to sing Hymn 603,

"O the clanging bells of time,
To their music loud and low."

Each verse in the hymn ends with a long drawn out "e-ter-nity." The moment the player touched the organ, something seemed to pervade the atmosphere which I never felt before. There was a swell in the organ which rolled and vibrated through the building, like the tidal movement of an unseen sea. A hush came over the vast assembly which enwrapped us like men in a dream. Some sleeping chord of the soul, which is usually dormant, awoke into startling consciousness. The visible surroundings appeared to dissolve, we were in the presence of something which flooded the soul with a mystic awe; the everlasting doors swung ajar, and we breathed the airs where orphic melodies are sounding. And as that last word "e-ter-nity" died away into silence, we echoed what Horace Bushnell said when he heard "God's Cloudy Orchestra" sounding through the Alpine avalanche, "O God, be this in me forever!"

I do not know whether the player of that day is living still.* If he is, I know that he has never forgotten the hour when "e-ter-nity" fanned him with its breath, on the far Pacific shore.

*Yes, George C. Stebbins is still living.—
Editors.

A Prayer for Power

By Rev. John T. Chynoweth, Long Beach, Calif.

O Holy Spirit, brooding Dove!
A formless world awaits the Word—
When, from the heavenly throne above,
Jehovah speaks—His voice is heard.
Darkness and chaos take their flight
At God's command: "Let there be light."

Millenniums pass. The curse of sin
Rests on the earth, a with'ring blight:
No voice is heard above the din
Restoring peace, dispelling night.
Darkness and tumult hold full sway
Till light shall come that brings the day.

O Holy Spirit, hovering Dove!
Thy heart has yearned in anxious pain
Till God the Father from above
Sends One to lead man back again.
Dwelling in human hearts, the Son
Goes forth to fight till victory's won.

At Pentecost the Power came.
On human heads sat flaming tongues;
In human hearts Christ lived and reigned;
The Church went forth to right earth's wrongs.
These baptized souls knew no defeat,
And millions found the mercy seat.

We seek Thy power, Spirit Divine!
Descend on us in tongues of flame!
Make it for us a conquering sign—
Write on our brows the conquering name.
Then shall the hosts of darkness flee,
Then shall the world be brought to Thee.

The Upper Room

By Mae Colgrove Smith, Millport, Pa.

Since Pentecost two thousand years,
But faith triumphant o'er our fears
Sees evil fall—Christ's reign appears—
Remembers Pentecost;
God's promise of the latter rain,
The world's wide fields of waiting grain,
We seek the upper room again—
The power that saves the lost.

In every land from coast to coast
Behold, dear God, a waiting host,
And fill us with the Holy Ghost—
For this we plead today.
O Thou who givest tongues of flame
That men God's mercy may proclaim,
Touch thou our lips, in Jesus' name,
Behold, we wait and pray.

O Rushing Wind, lay barriers low—
Race, color, creed, and pride must go—
That we Thy fellowship may know,
May pray with one accord.
O Flame that cleanses our desires,
In hearts and homes start altar-fires—
The warmth that comforts and inspires
And glorifies the Lord.



The Horses and Chariots of Fire

By Edith F. Norton, Brussels, Belgium

THE army of Syria was besieging Dothan, because a servant of God, the prophet Elisha, was in that city. He must have been a man of unusual qualities to strike fear into the heart of a mighty king and his army. But Elisha, who had no earthly wealth, had the riches of the knowledge of God and communion with Him.

The King of Syria said, "Every scheme that I seek to further in regard to Israel is foiled because this man knows what I do." Are men of God that powerful today? One remembers that Luther was feared by the Pope and the potentates of Europe, and that John Knox struck fear into the heart of Mary, Queen of Scots. Oh, that there might be men and women today of such power and access to God, that they might be witnesses of such power in this dark world!

But Elisha had a servant, Gehazi, who was of a carnal nature. He loved the world and the things of the world, which, as the Word tells us, if we love, the love of the Father is not in us. There came a moment when earthly treasure ceased to avail for Gehazi.

There never was a time when the world had so many allurements to offer to the carnally minded Christian as now. Such a man, perhaps, becomes immersed in the pleasures of the world, or in politics, or in the making of money. All goes well for a season. However, he does not have much time for prayer and the Word, and they do not mean as much to him as in the past. After a time he does not have the same interest in the souls of the lost, and finds excuses for absenting himself from the gatherings of believers.

But there comes a moment when that befalls him that befell the servant of Elisha. He looks around and sees the place where he dwells surrounded by the enemy, and then in terror he cries out, "Master, what shall we do?" He beholds an enemy force stronger than himself, and his heart fails him for fear, for he has lost touch with the God of deliverances, and unless he humbly and fully returns to the Lord, he is inevitably swept away by the power of the Evil One.

Also today, many spiritual children of God are suffering bewilderment and sore trial and are crying out of their distress of soul, "How shall I do?" "My children," say some, "are no longer obedient; they no longer regard my counsels." Another asks, "What am I to do about my church? My pastor no longer preaches the truth, and we are looked upon as fanatical." And the honest business man inquires, "How shall I do? I can no longer conduct my work in an honest manner. Business integrity seems to have departed from the world."

These are questions that are being asked everywhere today.

"How, How, Shall We Do?"

Many another is crying out from very anguish of soul, "How shall I do? The inner temptations are so great. Sometimes it seems as if a pall of darkness descends

upon me and I can no longer see the face of the Lord. I feel absolutely bewildered, and wonder what is right after all."

Sometimes it is a Christian standing for the whole truth, and seeing so many who are compromising, says, "What are we going to do; am I too bigoted, too narrow? Can these be right and I wrong?"

Temptations are getting increasingly difficult. Not only these fierce inner trials which can scarcely be described to anyone, but often saints are suffering in their bodies. "If I had strength," says the Christian, "I could do so much for the Lord; but with strength so limited, how shall I do?" Another cries out, "How shall I do, for the world intrudes upon me, despite my desire, and thrusts itself and its horrible suggestions in my face?" But let us turn to the reply of Elisha.

What a blessed thing, what a joyous thing it is to have known the Lord when the time comes that we are surrounded by the enemy! Elisha was not troubled. He saw the enemy just as clearly as Gehazi and he knew their power against him, but he saw something else. Above and beyond that encompassing circle of the enemy was another circle, a glorious host—the horses and chariots of fire sent by the living God.

Oh, friends, they are about us. Do you not know it? Are you seeing today—only your foes visible and invisible? Ask God to open your eyes that you may see His marvelous power just waiting to be manifested in your favor.

One practical word in closing. The power of God is at our disposal, the power of God is sufficient for every need we have; on one condition, one only.

How did you receive the gift of regeneration? You came a needy sinner, you yielded yourself, you took your hands off and said, "Lord, you must do it all."

How did you attain to sanctification? The same way—"Lord, Thou must do it all." Each moment our hands must be

taken off our lives, not one surrender once for all; but it is a moment by moment surrender of all that we have and are. Nature abhors a vacuum. We open the doors of our life wide to the Holy Spirit, and He fills us. And for these problems and temptations which are more severe than can be described, and which press beyond measure, we must learn to do just the same and say: "Lord, Thou must do it all."

How a Certain Woman Found Rest

A Christian woman at one time was passing through a time of mental distress. She was surrendered to the Lord, but she seemed to feel that she must keep hold of her nerves and mind, that they might not get away from her. The day came when she took her hands off and said: "Lord, my body, my mind, my brain, are in Thy hands, Thou must do it all. If Thou dost want them swept away, it is well, it is Thy business, but I rest on Thee for the accomplishment of Thy perfect will." From that moment she had rest.

And when persecution and misunderstanding come and one is labeled narrow, bitter and bigoted for standing for the fundamentals of the faith and the hope of the Lord's return, oh, let us look beyond this encompassing army to the mightier celestial host sent for our deliverance. Let us not only trust in the living God, who is our sure defense, but learn to rejoice in tribulation. "In everything giving thanks," because with every tribulation, every testing, every temptation we shall learn a little more about His sufficiency—His all-sufficiency. Without needs, without vicissitudes, without trials, there will be no occasion to put Him to the proof, and we will have missed the exceeding joy of saying to the Lord, "Everything and everyone is against me, but now Lord, now is Thy chance to work."

"Thanks be unto God who always causeth us to triumph in Christ."

Frustration

A Thought for Mother's Day

By Maud C. Jackson, Lawrence, Kan.

She worshiped beauty, orderliness, quietude,
Rare blossoms lifting rain-washed faces to the sun,
Soft rugs, antique mahogany and fine old prints,
Bathed in subdued and rosy light when day is done.

But baby fingers tore the petals from her flowers,
Littered the floors and rugs with childish games and toys,
Left pudgy fingerprints on tapestry and chairs,
Rasped her frayed nerves with disarray and playful noise.

She sighed, and hopefully looked forward to the time,
When childish toys and baubles should be put aside;
When she might satiate her taste for lovely things,
And sweet tranquility should in her home abide.

There came a day, when down the street the youngest child,
Went gallantly to meet Life in the busy mart;
And she at last in formal rooms was all alone,—
Their clamorous silence and stark beauty broke her heart!

A Family Forum

By Rev. Richard W. Lewis, D.D., Fresno, Calif.

IN ALL human history never has the family been so prominently before the public as now. Fifty years ago nearly everybody seemed to take the home as a matter of course. It was looked upon as a sacred institution. It was a well-nigh uniform custom to have a clergyman perform the marriage ceremony. If now and then there were exceptions, they were viewed critically, not to say censoriously. Today judges and justices, anybody but a preacher, is in demand with many.

In former days no one appeared to find fault with the Bible idea that marriage is of divine origin, and the bonds thereof too sacred for human hands to break asunder with levity. In those days every husband was considered the head of his house, the priest of his home. With such views there was a stability about the home not found in our day. Under the conditions then existing the home wielded a tremendous influence upon society, the Church, the school, the State. It was a dignified, respected institution.

All this has changed. We still have houses in which to center our home life, but life is wild and unmanageable today and refuses to be confined at home. The family flits afield, and each member is a law unto himself. And it is such facts, realized throughout the nation, that make parents and young people the subjects of glib pens. It is thus stated purposely. This writer doubts that any truly wise men and women have yet dipped their pens or sharpened their pencils to discuss our home life conditions. In America we are apt to express our ideas and then think. We are now in the expressing period as to the home. Later we shall be seriously thinking. And then we shall need to seek a remedy for the serious homesickness in our wonderful country, and that remedy can be found in only one book—the Bible.

We have departed from the old-time preaching on great principles and fundamental doctrines in order to exercise our wits in entertaining the people. For a time this drew the crowds. But it did not feed them. They were hungry in soul, yet were handed out only intellectual food. They could read bright sayings in magazines. They could hear oratory from political platforms. They could listen to entertaining scholastics in lyceum courses. They could hear clever quips and quirks interspersed with jolly jokes in the theater. They could get up-to-date entertainment by turning on the radio. And in all these lines were experts with whom few pastors could compete. So the people who had gone to Church to be led in worship, to meet with God, to get rid of their burdens, to rest their souls, and to receive spiritual food, went away disappointed, dejected, disgusted! Where now should they look for that which they so much needed?

One part took to their automobiles and sped away to the woods, the sea-shore—anywhere to forget! The other part heard of humble houses of worship here and

there where "the old-time gospel" was being dispensed, and they flocked to leaders uneducated, untrained, and in some ways unfitted to feed the flock of God. Thus it is that within twenty years a score or so of new sects have sprung up, and are at work in tents, halls, old church buildings and in open air services—anywhere so long as they could tell the simply story of Jesus and His love and get souls saved. They have gone to extremes; they have done some harm. But with hearts on fire for God and to reach dying men, they have ministered to thousands who failed to find food in stilty, dainty, chilly sermonettes.

These conditions call for deep thought, much prayer, faith-filled, Spirit-led action. Something should be done.

The question arises, What shall be done? When a thing should be done there is always a way in which it can be done. Man may not know the way, but the Lord does. Man may blunder in seeking the right way, but God will lead him to it if he is willing to be led.

A Proposed Way to Help the Home

The way outlined below is a suggestion. At one time the writer proposed a way for stirring up a certain Presbyterian synod, and it proved to be the Lord's way. Thus he is emboldened to hope that the Lord may at least use this proposed way as the foundation, or suggestion, of a better way.

Organize "family forum teams" of two or three men and send them out to hold seven days "forums" on home-life conditions. In each community secure seven reputable, representative men and women, one of whom shall give each night a fifteen minutes talk on some phase of the home life problem. Then let this talk be followed by a fifteen or twenty minutes boiled down, spear-pointed, well digested address showing just what the Bible says about that problem. This Bible presentation should be given by a member of the "forum team," a specialist in Bible teaching, and a student of home life conditions.

Anybody can find fault, and some can easily pick flaws in this "forum" plan, but it is at least to be commended because it proposes *action in the right direction*. It relieves the situation of that stagnation under which we now rest. The trying out of the plan might result in the working out of a better plan.

In the synodical work referred to we went through one synod of a state, serving every congregation therein save one, and then were invited into another synod for similar service.

Such a work should be taken consecutively, working up one territory at a time in order to save expense and make the work cumulative. A work that is new and that "has teeth to it" will be self-advertising. It will gather momentum as it goes. In the synodical work one hundred volunteers were called for to write ahead to their friends and acquaintances in the next town to be served, telling them what they might

look forward to. The plan worked admirably. Expectant crowds came to see for themselves.

A leader in each state might secure dates and look after the initial advertising. There are groups which he could very easily enlist, such as the young people's societies, the parent-teachers clubs, and pastors and parents generally.

It may be necessary to make modifications to this plan, and it may have to be adjusted to suit local conditions, but it is susceptible of such improvements as will make it a success.

And if only men of strong and fertile minds will give prayer and thought to the plan they will find that it holds possibilities. For instance, it might easily result in getting a number of young people of intelligence, leaders in their circles, to present youth's views of the present home life situation. Again, carefully kept notes of the findings of the forums would furnish material which could be woven into a manuscript for publication in book form. Such a book would have a wide circulation.

The first, if not the principal, objection to the plan will be the expense. We always have this "Banquo's ghost" with us. And yet when God calls for a work He will finance the workers, if allowed to do so in His way. People willingly pay for what they want and get. Hard as times are now the shows are coining the money. People are indulging their appetites, normal and abnormal. If the world can carry on, so can God's people. Our experience with the synodical work was that we were generally surprised at the liberality of the people, yet we were only three days in a community.

At least here is a concrete, constructive plan over which to pray, to think and to try out. May the good Lord lead about it.

A suggested program for seven nights, the local speaker giving the first address and the forum speaker the second address each evening, both being based upon the teaching of the Bible:

1. The Place of the Home in Our Civilization.

The Home a Divinely Organized Institution.

2. Wise Steps in Founding a Home.

God's Plan for the Home Calls for Equal Yoking.

3. Who Is Responsible for Home Rule?

God Holds the Husband as His Representative—the Priest in the Home.

4. What Is Mother's Place in the Home?

Mother, Queen of the Realm, Associated with, Assistant to, Her Husband.

5. Is There Justification for Birth Control?

"Be Fruitful and Multiply."

6. How Shall We Discipline Our Children?

"I Know Abraham, That He Will Command His Children after Him."

7. What Is the Best Age to Bring Our Children to Jesus?

"They Brought Little Children to Jesus."

"Blessed Are the Dead Which Die in the Lord"

A Brief Memoir of Rev. S. B. Rohold

By Rev. Elias Newman, St. Louis, Mo.

SABBATAI BENJAMIN ROHOLD was born in Jerusalem about fifty-five years ago. His parents belonged to orthodox Judaism, and therefore his early education was restricted to the Old Testament, Talmud and rabbinical literature.

His father occupied for fifty years a position in Jerusalem as the Rosh Hashochatim. On his father's side, his relatives were all Sephardim (Spanish) Jews and on his mother's side Ashkenazim (German and Polish). His mother's grandfather was a disciple of the great Wilna Gaon.

One evening he had a conversation with two Christians in a lonely corner of the Garden of Gethsemane which greatly impressed him. Later he was the witness to the testimony of a young Hebrew Christian martyr, one of his own circle of friends, bitterly persecuted on account of his faith in Christ as a result of which he died, confessing Jesus to the end. This stirred his soul to its inmost depths. He could never forget the incident and often related it.

Two men were the means of his conversion in 1897, Rev. Ben Zion Friedman, a Hebrew Christian missionary of the L. J. S., laboring in Jerusalem, and Mr. D. C. Joseph, another Hebrew Christian, belonging to the Plymouth Brethren, who later founded the mission which Mr. Rohold took charge of in 1920.

In 1898 Mr. Rohold arrived in London, England, where he spent a short time in learning printing in an institution for Jewish converts. In this establishment he set up the type for the first pages of Marcus Bergman's first edition of the Yiddish Bible. He did not remain here long, however, but left for Glasgow, Scotland, where he entered the Bible



Rev. S. B. Rohold

Training Institute and after graduation was appointed as a missionary to the Jews in the newly organized Bonar Memorial Mission under the United Free Church of Scotland. As a student in Glasgow, Mr. Rohold became acquainted with the late Lord Overton, who took a great interest in him and the work among the Jews.

On January 27, 1908, he received a call from the Presbyterian Church in Canada, and on March 6 arrived in Toronto and began his work in that city as a missionary to the Jews. The outstanding feature of his work there was the opening of the Christian Synagogue on June 7, 1913. Here he gathered around him a group of Christian friends, among whom were Rev. J. McP. Scott, D.D., and Rev. A. B. Winchester, D.D., of Knox Church. It was in Toronto that

Mr. Rohold was ordained to the gospel ministry by the Presbyterian Church, and there also he met his wife, Miss Belle Petrie, of that city, who before their marriage, was a voluntary worker in the mission.

In the fall of 1914, the writer and four other Hebrew Christians met with Mr. Rohold in Pittsburgh, Pa., where plans were laid for the formation of the Hebrew Christian Alliance of America. The first conference was held in New York City, April 6-9, 1915, and Mr. Rohold was elected president. He held this position four years and later became the first editor of the Hebrew Christian Alliance Quarterly, a position he held for five years.

After the World War, Mr. Rohold made a missionary journey to Palestine, Syria, Egypt and the Near East, and later received a call from the British Jews Society to work in Palestine under their auspices, where he was at the time of his death. His work in Haifa was the most important Jewish mission in the whole of Palestine and the Near East.

He was most energetic, almost restless in his activities to spread the gospel among Israel; yet he was ever humble in spirit and affectionate in heart, unassuming in his manner, courteous and gentlemanly in all his relations with his fellow men. As pure gold withstands time's influence, leaving quality and inherent value unchanged, so will the memory of this Christian Jew endure with those who knew him best and loved him most.

He has gone from us and we are left to mourn his loss. We mourn him as brother, companion, adviser, comrade and friend.

Modern Syncretistic Tendencies and Their Consequences

By Prof. Carl Hanson, Moody Bible Institute, Chicago, Ill.

A minister asked us for help on this subject, and in turn, we asked help of Professor Carl Hanson, Director of the Scandinavian-English Course of the Moody Bible Institute, who contributes the following.—Editors.



THERE certainly is a commendable syncretism, namely, that by which evangelical Christians might come together on common ground. And as the antichristian syncretism grows and becomes stronger, it should impel all earnest Christians to

cultivate acquaintance on this ground.

The antichristian syncretism, so prevalent in our days, I would here attempt to set forth in its proper setting—philosophically, psychologically, historically, intellectually, and practically.

Thinkers Becoming Tinkers

Philosophically, it falls in with a marked tendency in research peculiar to our time, namely, elective, synthetic philosophies.

As creative thought diminishes in strength, thinkers take on more and

more the hue of tinkers, and by accommodation permit all sorts of masters to serve them, rehashing and serving up again the scraps that have fallen from the masters' tables.

The warring systems of thought, by a process of elimination, have been enabled to join hands, thus assuring the scoffers that philosophy after all, is in perfect agreement with itself. Plutarch informs us that the ancient Cretans made war upon one another but always united against a common enemy. From hence he derived the term "Cretistic." Syncretism, for sure!

Psychologically, antichristian syncretism is an offshoot of the centripetal tendency of the human soul. By apprehension the mind receives readily anything that can be accommodated to fit in with the mental states previously acquired and tabulated as the mind's own cherished possessions.

The very same mental factor with its several censors will, on the other hand, refuse to open the door and let a stranger in, unless he is labeled with one or more familiar tags. In the mental world it still holds that a stranger is synonymous with enemy.

Gradually, however, as the emotive element of human nature grows in importance, welcoming strangers becomes a pleasing pastime. And in order to welcome them without undermining the mind's faith in its own integrity, the strangers are expected to discard the most objectionable features of barbarian ancestry and to enter the citadel in the guise of a native born, classical Greek.

This is an eliminating process always going on in human souls, by which the mind manages to retain its own equilibrium and at the same time admit certain elements necessary to its own development.

Man surely is ego-centric, and at the same time altruistic—that is, as far as it may serve his ego. And thus the old policy of the Cretans of eliminating warring differences and uniting on one or another crucial point, finds its counterpart in all assimilating mental processes, mediated through the aforementioned censorship.

Syncretism's Historical Background

Historically, syncretism within the Christian Church has gathered impetus through German scholarship, particularly by men like Gunkel and Harnack in their historical researches on syncretistic lines in regard to the first three centuries of our era.

Syncretism has thereby gained an historical background that shines with the alluring reflection of light from the apostolic age itself.

I admit as a matter of course that German research on this subject is overdone, German thinkers being easily caught in their own verbosity, as Absalom was caught in the tree by his luxuriant hair. But the impetus and accelerated motion is here, nevertheless, making itself felt as a dominating force in academic circles.

Intellectually, we have had several great centuries of thought and are now at the beginning of an era of feeling. And as the emotive element always is strongly at work in the feminine soul, so we already now find that mental femininity is flooding the modern world.

This sinister tendency of our time surely must be viewed as one of the factors at work undermining our present civilization, the historical foundation of which is patriarchal and not matriarchal, and the inauguration of an antichristian civilization, where emotional upheavals will be the order of the day.

Emotionalism and the Antichrist

The power of clear, definite distinctions

is not the prerogative of woman, unless she should be so unfortunate as to be endowed with a masculine mind. If the present tendency continues, and with accelerated force, then, within fifty years, the bulwark of clear mental distinctions, wherewith men of the Christian Church have safeguarded Christianity from inroads of heathenism, will be consigned to the rubbish heap of history. Mankind then will be wallowing in religious sentimentalities with occasional volcanic outbursts of frenzy.

There will be no lack of religious emotionalism in the kingdom of Antichrist, but rather a seething mass of it, which he himself by the power of Satan, working signs and wonders, will keep in turmoil, and increasingly so.

Clear thinking with necessary sharp distinctions of concepts will, on the other hand, be given a back seat, and decidedly so, as already is apparent in Christendom.

It needs no extraordinary acumen to perceive that this sinister tendency of our time is in perfect harmony with modern syncretistic tendencies. The masculine mind with its predilection for conceptual distinctiveness is to a large extent responsible for our divisions, while emotive femininity is pre-eminently herding.

Revivals Past and Present

It is also worthy of note that revivals of the past were built on a solid doctrinal foundation, the modern ones, on the other hand, mainly on emotion. Revivals of the past have gone hand in hand with great intellectual efforts on doctrinal,

controversial lines. Thus in the Eastern Church in the beginning of our era; in the European Church during the Reformation; in the Anglican Church during the Wesleyan revival; in the Northern countries during a century of revivalism; in New England in the time of Finney, and in the Moody revival in America. In all of these discussions about the last things, that which is to come, sprang to the fore.

And it should be noted that this species of revivalism has been lasting in its influence for good, while the modern emotive kind very often passes over a community leaving not a trace behind.

The masculine soul, in order to take a vital interest in anything, must have its intellect aroused to self-activity, and when that is lacking, it may follow in the wake of feminism awhile, but listless and indifferent, if not revolting all together. Our syncretistic brethren should consider also this aspect of the matter, while working overtime eliminating the masculine element in Christianity, its doctrinal parts, in the interest of unity.

Such a process, if carried to extreme, will surely result in a spineless, wishy-washy species of religion and instead of attracting men thereby, masculine men will eschew it all the more.

Christianity has prospered on divisions and not by unification.

Syncretism and Overhead Expense

Practically, it is not saying too much that the actual condition of the religious world makes syncretism a practical necessity from a worldly-wise point of view.

"Inasmuch"

A Thought for Memorial Day

By Frank C. Wellman, Granville, Ohio

I suppose he'd be called a beggar—for he sat through the livelong day
Where the human tide went flowing past on its ceaseless, heedless way.
His head was bent, and his eyes were closed—ay, closed in an endless night,
For the shrapnel blast from a German gun had robbed him of his sight.
And a leg he had left behind him on Flanders' war-scarred plain,
And his face was seamed and sunken from the weary months of pain.

So he sat there blind and broken—just a bit of the wreckage grim
Cast up in the hideous wake of war, to sink if he could not swim.
A card told the simple story for any who stopped to read
And drop in the cup beside it a gift for the cripple's need.
And never a word he uttered as he sat in his darkness there
Save a murmured thanks to the unseen friend who gave him a pittance bare.

The stricken and maimed and helpless—alas, there are many such
Who stand on our streets with sightless eyes, or lean on a feeble crutch.
Beggars, yes, common beggars—the drift from the human tide—
And the priest and Levite still as of old pass by on the other side;
For their days are filled, and they cannot pause in the heat of the hurried strife
To lend an ear to the cry for help as it comes from a broken life.

Sometime, sometime there will come a day when the Lord at His judgment bar,
Will weigh in the scales the souls of men and tell who His chosen are.
And to some He will say, "Come unto me," and to some He will say, "Depart,"
And that word will plumb to the utter depth of each naked human heart;
For none may stand at the Judgment Seat who has scoffed at mercy's plea—
"Inasmuch as ye did it not to these, ye have done it not to Me."

The overhead expenses have become an almost unendurable burden to the Church. Complaint of this kind reaches us from the intrenched field of the Catholic Church as well as from the free-for-all battleground of Protestantism.

We have large and beautiful churches; we have an efficient ministry of preaching, singing and musical entertainments; we have a well made organization equipped for work at home and abroad. And now we must have people to occupy the empty places and offerings to fill our coffers.

But how shall we obtain what we need? As the world refuses to come

to us, we will return to the world, whence we came. We will eliminate every truth, every distinction that the modern mind is unable to swallow without blinking. As we are unable to conquer the world, we will let the world conquer us. For we must have support in all our great undertakings. We must have people; we must have money. We must get into harmony with the masses.

And here syncretism steps in and does the work—the syncretism of elimination. Unity is gained on the simplest basis possible. The world-spirit itself will presumably step in, lift its voice and say: "Well done, good and faithful servants."

A Sinister Phenomenon

This syncretism, by the process of elimination of Christian doctrine, surely is one of the most sinister phenomena of our time. And it is a far cry to where the Church of God will arise again in the might of the resurrection life of Jesus and be willing to die with Him—to die.

It is to those dying willingly and for His sake that God intrusts the power to live, and to work His will according to the law of the spirit of life. Those, on the other hand, who by all means, fair or foul, must save their lives, will surely die; never to rise again. This is a law fundamental of the spirit of life eternal.

"When Woods Are Green"

From *The Congregationalist*

*Indian Trail
Conference Point
Lake Geneva, Wis.*



IT HAS been said that Memorial Day threatens to go the way of all other holidays in America—the way of forgetfulness of its higher meaning in its use as a time of amusement, with all the excitement of games and excursions, which gives some foreigners the notion that Americans do not know how to have a good time quietly.

Such a view is superficial and incomplete. There are those who cannot have a good time without making it a noisy time, but there are others, and these are a majority, whose enjoyments take them away from crowds. Nor would the dead wish the living to spend their whole time in visiting and decorating graves and listening to memorial addresses, which, by the way, are apt to have a certain sameness from year to year.

It is the peculiar good fortune of the day that it mingles remembrance with anticipation, joining the thought of self-sacrifice which is ended with that of the beauty of a world which, in the season's changing round, has just come to its strength and is pushing on toward fruit-bearing. Memory of the dead alone is barren, but, transfusing and making sacred the duties and enjoyments of the present and the future, it is fruitful and uplifting. Therefore we bring flowers out of the living wealth of nature that we may remember those whose work on earth is done, who have gone forward, as we hope, to the larger opportunity of another life.

And what an exquisite point of growth

and beauty it is which the day affords us leisure to enjoy! Spring is hurrying to complete her task and summer is just getting ready to take possession. The lilacs have faded slowly to their tips and their exquisite perfume must be a memory until another May distills it anew for our pleasure. The apple blossoms are gone, all but a belated branch or a tree of the deliberate and tardy Northern Spy in some sheltered corner. The wood depths are in full dress of that tender green which is so restful to the eyes, and the sunlight comes to break the dim wood shadows through ever lessening gaps as the branches lengthen and the new leaves grow. In the North the hobblebush, as in the South the cornel, has spread and is withdrawing its white sepals which hung like drifts of snow suspended midway between forest roof and floor. Along wild roadsides in East and West the mandrake hides its waxen blossoms and growing fruit under its broad pagoda-like leaves, and in the woods where they hide in the earlier days of spring the lady's slippers push up through the brown carpet of the forest floor and spread their green leaves to the light and lift their pink-hooded cups, and the purple orchis is in blossom on

the woody hills it loves. The birds of the North have gone on toward their far nesting places, but our own many-colored and sweet-tongued summer neighbors are congratulating themselves that their prescience has been justified by the growth of leaf and twig and grass about their now well-hidden nests. The oriole has begun to weave his hanging cradle and the hermit thrush sings his most ethereal strain at morn and eve from the maple spray to his brooding mate on the hidden nest.

Such is the world of the woods and hills, to visit which the day gives opportunity; and in such surroundings we may think of the consecrated lives which have preceded and enriched us, by nature's law in leaf and fallen trunk and broken bough that made the deep mold from which the forest grows, and by man's self-sacrifice for the service of his fellow man in the heroes of our nation's conflicts, and may feel that for us also there is a self-dedication, though it may be only in the quiet ways of peace. And so the faded glory of the past and the beauty and delight of the present may point us forward to a happier future in whose consummation we, too, shall have had our part.

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TWENTY DAYS INSIDE TIBET

Mr. and Mrs. E. B. Steiner, of Dharchula, India, have had the rare and much coveted privilege of seeing the inside of Tibet, entering from the Indian side and visiting the great Mela, or sacred festival, at Mt. Kailash, held once every twelve years.

Tibet has long been known as the "closed land," foreigners being excluded and missionary activities prohibited. Numerous and persistent efforts have been made by devoted men and women, many of whom have endured years of painful waiting on the borders, but religious prejudice and political jealousy have kept the gates fast closed. Tibet, the "roof of the world," constitutes a buffer state between several great powers, all covetous of gaining control of its strategic territory for the sake of political and commercial advantage. While having a traditional connection with China, Russia from the north and Britain from the south would each like to get control. As a result, all westerners are rigidly excluded. This includes missionaries who might easily be political agents in disguise.

Armed with a special passport from the supreme politico-religious ruler, the Dalai Lama of Lhasa, Mr. and Mrs. Steiner were permitted to journey in safety and witness this great religious gathering, attended by thousands of Buddhist devotees from far and near. It was not merely a sight-seeing trip, though strange experiences abounded, but full advantage was taken of the opportunity to witness for Christ by spoken testimony and the printed page. Being in a sense the guests of the government, they were kindly treated and their message received with apparent interest.

Snow-clad Mt. Kailash is 22,000 feet high, encircled by a sacred roadway some twenty-five miles in length, around which worshipers make a holy pilgrimage. Such a journey is supposed to confer great merit, and although a portion of the road is 18,000 feet high and frozen all year round, multitudes cover the distance without eating or drinking, though the time required may be several days. Specially devout ones, or those longing to free themselves from the guilt of great sins, may be seen slowly and painfully measuring their length on the ground the whole twenty-five miles, some requiring weeks or months to complete the task. The longer the time the greater the merit.

While many have had little peeks into the country, from one side or another, and much literature has been placed in the hands of native travelers, the land is still closed, and its population of five million still in unspeakable darkness.

THE I. F. M. A. HOLDS AN INTERESTING MEETING

The International Foreign Mission Association is a fellowship of undenominational societies, frequently known as "faith" societies, organized for mutual helpfulness in meeting common problems and promoting deeper missionary interest. The following organizations participate: Woman's Union Missionary



A photo of the Little Korean Church that has been developed in connection with the Mino Mission in Central Japan. This independent faith mission is carrying on an aggressive evangelistic work at Ogaki, about 150 miles west of Tokyo, and has on its staff two former M. B. I. students, Miss Sadie Lea Weldner, superintendent, and Miss Erna L. Miller.

Society of America, China Inland Mission, India Christian Mission, South Africa General Mission, Central American Mission, Sudan Interior Mission, Ceylon and India General Mission, Africa Inland Mission, Bible House of Los Angeles, Inland South America Missionary Union, Bolivian Indian Mission, North East India General Mission, Evangelical Union of South America, American European Fellowship, Latin America Evangelization Campaign.

At the annual conference held in February at the Spencer Memorial Church, Brooklyn, N. Y., a very representative attendance gave attention to a program of unusual interest. Three important subjects were presented: The question whether missionary societies enter the competition for annuities; adequate preparation for missionary candidates; and recent actions of governments detrimental to missionary work.

The need for more adequate missionary training was presented in an address by Dr. William H. Hockman, Director of

the Missionary Course of the Moody Bible Institute, who attended as a special guest of the conference. The free and frank discussion, in which various missionary leaders participated, indicated that it was now generally recognized that present day conditions on all fields demanded, in addition to the usual Bible course, some definite and specific training that would prepare new workers for entering the strange life of a foreign land. This would enable them intelligently to meet the many perplexing problems, without experiencing the embarrassment and humiliation of such costly mistakes as one missionary bishop has said result in new workers doing more harm than good during their first five years on the field.

PRAYER CHANGES THINGS

In our March issue attention was called to the drastic measures adopted by the

Government of Venezuela in dealing with foreign priests, resulting in the exclusion of all alien religious workers, including the missionaries of the Scandinavian Alliance Mission, the Orinoco River Mission, and others whose names are familiar to our readers. Particular mention was made of Mr. O. R. Covault, who suddenly found himself stranded on the Island of Trinidad, unable to rejoin his wife, who had been holding the fort in their old station of El Callao during his absence on a trip to the United States. As the government asserted that the exclusion regulations were to be enforced without any exception,

the Covaults decided to open a work, temporarily at least, somewhere in Trinidad. Accordingly Mrs. Covault joined her husband and preparations were begun for starting anew.

But something happened. One evening while the little group of believers in El Callao, led by Miss Grace Bennett, were holding their services of prayer, a small boy slipped in and whispered to his mother that the pastor had come back. Like the group who were told that Peter stood at the door knocking, they were sure that it was an idle tale. But soon they heard the people on the street shouting, "The pastor has returned!" It seemed impossible, but there he was.

Let Mr. Covault explain it: "The American consul had told us that even those who had permits to return were not allowed to land, so our last hopes were shattered. But several days later I went down to see the Venezuelan consul, I scarcely knew just why, and sat for some time in his outer office. By and by I was called in, and he looked up smiling and said, 'Well, I have good

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news for you; but tell all your friends, they need have no hopes of entering. Then he read me a letter he had received from the Venezuelan Government in Caracas. It read, 'You will please visé the passport of one Rev. O. R. Covault, an American missionary of El Callao, Venezuela, who has resided there for some time and owns property. But this is not to be interpreted in anywise as establishing a precedent, for no other claim will be recognized under any conditions.' Can you imagine my joy? I cried, laughed, danced, and praised the Lord for half an hour without ceasing. I phoned the news to Mrs. Covault, and she was so beside herself with joyful excitement that she scarcely knew where she was. We hurriedly packed up and were on board a steamer sailing that very day."

Now, what about all the other missionaries who are shut out of the country? Shall not definite intercession continue that the way may be open for others to return and continue their ministry?

COWARDLY ATTEMPT TO ASSASSINATE MRS. STRACHAN

Several weeks ago a young man appeared at the Bible Institute in Costa Rica and requested an interview with Mrs. Harry Strachan. In the providence of God she was absent from her office at the moment, or otherwise he would certainly have been admitted to her presence, and thus with her completely at his

mercy would have been enabled to carry out his nefarious plot, manifestly premeditated, of murdering her.

Finding her absent, however, he took up a vantage point at the street corner and there watched for her return. Half an hour later she appeared, accompanied by a carpenter in charge of the construction of the new wing of the Bible Institute. As they talked together over the plans the would-be assassin joined them and requested a private interview with Mrs. Strachan. Not suspecting any danger, and yet with what proved to be a divine intuition, Mrs. Strachan suggested to the carpenter that he remain at hand, while she crossed to the other side of the street with her interviewer. There he suddenly began to upbraid her furiously for not intervening to prevent the marriage of his niece, that day, a student at the Institute. In view of his extreme violence, and after vainly seeking to calm him, she turned away in order to cross over again to the carpenter. The latter, however, with a horrified countenance, gave a terrible shout, and made a frantic rush in her direction. Turning her head to see what was the matter she found her would-be assailant only a foot or two distant with a drawn revolver leveled at her head. Her turning around so suddenly seemingly disconcerted him, for the trigger remained unpulled.

A few seconds of indecision on his part were sufficient to allow the carpenter to spring upon him. Then a desperate struggle ensued. Suddenly a shot was fired, but the bullet aimed at Mrs. Strachan plowed its way through the back of the carpenter's neck instead. Two men now appeared on the scene; but one seeing the revolver and the blood became frightened and ran off, the other did nothing but stare. A policeman also appeared, but stood still as if petrified; and it was only through the plucky interference of a milk man that the revolver was finally wrested from the grasp of the assailant. But he had evidently come prepared for all eventualities, for no sooner was the revolver taken from him than he slipped out a dangerous knife. But others had now thrown themselves upon him, and in a few seconds more he was completely disarmed and taken off to the police station.

In the meantime the carpenter had been rushed over to the mission hospital conducted by Mr. and Mrs. Strachan and there laid immediately upon the operating table. Fortunately the bullet had passed clean through his neck, but had it gone even the slightest degree deeper his life would have paid the forfeit for his noble intervention. The assailant is in prison awaiting trial, but has declared repeatedly that when they let him out he will finish the job this time. His attempted crime is all the more inexplicable inasmuch as Mrs. Strachan has on several occasions befriended both him and his family, the last occasion only a few weeks ago.

Behind this undoubtedly is the manifest hatred of Satan at the marvelous manner in which God has been prospering the missionary labors of the Strachans and their colleagues in so many dif-

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A NEW MISSION SECRETARY

The North American Council of the Evangelical Union of South America, with headquarters in Toronto, Canada, has decided to extend the interests of their society in the United States by having a branch council and general secretary in this country, and has appointed Rev. Otis G. Dale, D. D., to become its representative.

For some four years Dr. Dale has been the minister of the Dover Court Road Presbyterian Church, Toronto, where his ministry has been greatly blessed, and has resigned in order to take up this work in connection with the E. U. S. A. Previous to his going to Canada, Dr. Dale held several pastorates in the United States and for some years served on the faculty of the Moody Bible Institute, Chicago.

The new secretary will make his official headquarters in Chicago, and has already established himself in residence in the city of Wheaton, Ill. A new council is to be organized that will co-operate with the existing council in evangelization of the immense fields that have been allotted to the North American branch of the mission.

REV. F. A. STEVEN CALLED HOME

For over a quarter of a century the name of Mr. Steven has been familiarly known to the household of faith on this continent, particularly to the friends and supporters of the China Inland Mission, who have heard his voice on the platform or read his appeals in print. Going out to China in 1883, Mr. Steven rendered heroic service in the pioneer field of the extreme Southwest, working from such centers as Talifu in Yunnan and Bhmo in Burma. Later, after marriage, a short period was spent in the Province of Kiangsi.

With the opening of the North American branch of the C. I. M., in 1889, under the leadership of Dr. Henry W. Frost, the assistance of a man of Mr. Steven's type was found necessary, and he was accordingly transferred from China to Toronto. After a short return to the field Mr. and Mrs. Steven took up permanent residence in London, Ont., in 1904, since when his ministry on behalf of China has been uninterrupted, until bodily weakness laid him low two years ago. A very interesting and effective speaker, a kind and sympathetic friend, with a most cheerful spiritual testimony, our brother was welcome to churches and conferences all over the country.

After many months of excessive weakness, an attack of pneumonia brought his earthly sojourn to an end on March 6, having reached the age of seventy-three. Thus to the C. I. M. another link with the early pioneer days has been removed; but as one by one the old faces pass away we sorrow not as those who have

no hope, but rejoice in faith's glad tomorrow when we shall all be gathered together in His gracious and glorious presence.

STANLEY SMITH CALLED TO HIGHER SERVICE

Stanley P. Smith, one of the famous "Cambridge Seven," has just passed away. Smith was one of a group of young university men whose lives were profoundly influenced by the ministry of Moody and Sankey, and who subsequently dedicated themselves to Christian service. The "Cambridge Seven," which went out to China in 1885, in connection with the China Inland Mission, included five graduates of Cambridge University and two officers in crack British regiment, the Royal Artillery and the Dragoon Guards. Stanley Smith and Charles Studd were widely known as men of physical prowess, the one being stroke in the Cambridge crew and the other captain of the Varsity cricket team. The outgoing of such a group naturally made a profound impression in university cir-

cles, especially since they chose to go in connection with a "faith" society.

The passing of forty-six years has wrought for the little group changes that no wild stretch of fancy could have prophesied. Lieut. Hoste succeeded Hudson Taylor as general director of the China Inland Mission; Montague Beauchamp, now Baronet, who tramped the highways of China carrying a banner inscribed "Repent ye, for the kingdom of God is at hand," has retired from the field, but is still active in Christian work. Charles Studd subsequently went to India, and then to Africa, where he founded the Heart of Africa Mission, of which he is still the director. The two Polhill brothers, Cecil and Arthur, famous cricketers of Eaton, are now actively engaged in Christian work in England. W. W. Cassels, bishop of West China, went to be with the Lord five years ago. And now Stanley Smith, who for long years has conducted an independent work in North China, has finished his course and joined the throng that behold His glorious face and joy in His presence.

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Clarence H. Benson

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MAY

May is nature's parade month. There is a procession through all its days with colorful changes almost hour by hour. Like all pageants, that of the month of May is a passing one, passing in two senses, for while the flowers come, blossom and ultimately die, the birds of the air, colorful and musical, pass before the eye watching their migrations, but do not, as the flowers do, die after a brief season.

May, by bird lovers, is called the "warbler month." Beginning the last week in April and lasting until the latter part of May, there is a constant winged march of members of the warbler family on their way to their northern nesting places. Some of the individuals of this great army camp with us during the summer, but the greater multitude moves on to the far north.

This warbler army is the most colorful one that passes before the human eye. Nearly everyone of these birds is dressed in many colors. Their hues are brilliant, and if they were not among the smallest members of the bird tribe, their brilliancy would attract and hold the multitudes of humans through whose lands they pass. Why nature chose to give to her smallest birds the gift of great beauty and to deny it to most of the larger ones, we do not know, but this thing nature has done.—*Chicago Evening Post.*

MOTHER

There are two words that have been called the sweetest in the English tongue. They are "home" and "mother." In most minds the words are almost synonymous. One of the paradoxical things of the British character is an intense love for home, coupled with a roving disposition that leads tens of thousands into a voluntary exile in

other lands, from which they seldom return. Stevenson, in his exile in Samoa longed for Edinburgh and the Pentlands, and the broom that was "blowing bonnie in the north countrie," and it was a wanderer on the face of the earth who wrote "Home, Sweet Home," the heart-song of humanity. Home, rightly conceived, stands for shelter, for understanding, for sympathy and for love. It is there that the tired heart turns when disillusioned with life, and it is there

BIBLICAL KNIGHT'S PUZZLE

Chess was the favorite recreation of Martin Luther, and is still recognized as the greatest of all games requiring concentrated thought. In the chess board below only the Knight is used. Knights move one space right or left and two spaces up or down, or two spaces right or left and one space up or down. Put the Knight upon the word "Be—" and move until the entire sentence, which is a well known Bible quotation, is completed.

with	life	for	Be-	to	ments	the	shall
with-	hold	me	that	city	be	give	mand-
of	is	and	blessed	a lie (end.)	they	work	into
I	out	loveth	may	may	are	com-	to
ward	tree	enter	they	whoso	have	gates	his
are	come	and	cord-	and	that	every	his
the	re-	ly	in	right	ac-	as	the
quick-	dogs	to	my	ing	through	do	man

—D. F. Eggleston

that the weary exile would return if haply he might "husband out life's taper at the close," in the spot he loved best on earth.

It is under the figure of home that heaven makes its greatest appeal and touches the most responsive chord in the human heart. Our Lord speaks of the Father's house and the many mansions, and gives us a picture of a great reunion in heaven of the scattered members of a household, and those whom we have loved and lost awhile.

It is well that these longings should ex-

ist. It is also well that they should never find their complete satisfaction here. We look for a better country, that is a heavenly, and for a city which hath foundations, whose builder and maker is God. God does not mock us with this spiritual homesickness. He will bring his children safe home at last. Every longing will be satisfied when we awake in His likeness, and see Him as He is amid the beauties and the glories of our eternal home.—*Toronto Globe.*

ROOSEVELT ON MOTHERS

When all is said it is the mother and the mother only, who is a better citizen than the soldier who fights for his country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be men and women of the next generation, is

of greater use to the community, and occupies, if she only would realize it, a more honorable as well as a more important position than any man in it. The mother is the one supreme asset of national life; she is more important by far than the successful statesman, or business man, or artist, or scientist.—*Presbyterian of the South.*

DREAMS THAT CAME TRUE

Mr. and Mrs. George Redington, of Vinton, Ia., celebrated their seventy-fourth wedding anniversary the other day. They are not tired of each other. They have no complaints of cruelty, incompatibility, or unfaithfulness to make.

It is rather comforting to know that not everyone has a desire to change partners in the matrimonial game. There is something splendid in the knowledge

that marriage can be permanent and lasting, if two people want it to be so.

Marriage is a partnership, but unless it is built on a rock where illness and debts and colds and burned toast and flyers in the market can't knock a single brick from the chimney, it has a poor chance of lasting. If it would grow lovelier, after the first glamor of the new silver has worn off and the mint-green linen luncheon set has faded, it must sac-

rifice and laugh and be courageous. It must make memories which will hold two people closer together.

Mr. and Mrs. Redington can look back down the long, long trail to the day when a boy and girl who were just a little bit frightened, took vows that were going to span three-quarters of a century. They built their dreams into something real and practical with their eyes on the dawn of a tomorrow. They accepted discouragements and never once thought that maybe a change of partners would help the game. They had a basis of love and understanding without which no marriage has a chance of surviving.—*Herald-Post*, Louisville, Ky.

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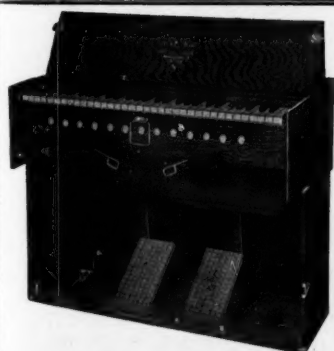
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MOODY INSTITUTE MOVES ON

Four days in the Moody Institute gives one a renewed conviction that the greatest work of Moody's life finds here its most faithful conservation and its most aggressive perpetuation and propagation.

The stream of young men and young women who gather here for three years of intensive study of the real contents of the Bible, and for theoretical and practical study of the best methods of proclaiming its truths, is ever increasing.

There has never been the slightest swerving from the first great purpose for which the Institute was founded, which was the equipping of young men and women with such a knowledge of the inspired Word of God that they should be "thoroughly furnished unto every good work."

This does not mean that the Institute has known only growth, without development. Designed at first to aid those who had very limited educational advantages and little scholastic attainment, while still affording every advantage to this class, it has moved on to make possible the most thorough preparation for the home ministry. And then it has steadily developed its course of training for foreign service until we question whether a more complete missionary preparation can be secured at any other institution that holds true to the primary commission and gospel as given by the Lord Jesus Christ. Moreover, we question whether there is any school that has so many of its graduates actively engaged in missionary service all around the world as the Moody Institute.

There is always a building problem at "Moody," and though feeling the financial depression in common with other enterprises, there is no thought of merely marking time, for all things living must grow.—*Evangelical Christian*.

EINSTEIN AMONG THE SAINTS

The American Israelite records with satisfaction that Professor Einstein is the only living one of the world's great to have his likeness carved with images of Christ, the angels, and saints over the doorway of the Riverside Church in New York City, of which Dr. Fosdick is pastor. But "the world's great" have got to become as little children before they can enter the kingdom of God. Professor Einstein writes in an article on "Religion and Science," in *The New York Times*, that "the only deeply religious people of our largely materialistic age are the earnest men of research." But the Lord Jesus Christ gave thanks that God had "hid these things from the wise and prudent,

and hast revealed them unto babes" (Luke 10:21).

Einstein insists that "the ethical behavior of man requires no support from religion. Man's plight would indeed be sad if he had to be kept in order through fear of punishment and hopes of rewards after death." But there is little doubt that the moral laxity of the time is due, more than to aught else, to the fact that punishment of sin is so rarely taught. This Jewish mathematician looks upon us all as irresponsible automatons. He teaches the doctrine of "determinism." "A God who rewards or who punishes is unthinkable, because man acts in accordance with an inner and outer necessity, and would in the eyes of God be as little responsible as an inanimate object is. Baptists can well say in view of this elevation of the free-thinking scientists to an architectural level with the Christ of God, 'O God, the heathen have come into Thy inheritance.'"

Could not Dr. Fosdick have found a great believing scientist to put into his portal—say, Professor Pupin, of Columbia University, the astronomer Kepler, whose three hundredth anniversary is now being celebrated in Germany, or Sir Isaac Newton?—*Sunday School Times*.

THE SENATE A DISTURBING ELEMENT

It is the Senate that is the disturbing element in our working machinery of national government. Not only does the Senate disagree with the President and

Pastors and Superintendents

A Budget Suggestion

Most churches and schools formulate their budget for the coming year during this month. Do not fail to include an item for new song books if you need them.

Money spent in keeping your song books new and up-to-date is a sound investment with far-reaching results. It strengthens the interest of the congregation and awakens definite religious consciousness in the hearts of young people.

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the House, but its disagreements have not been expressed in a way to bring it support from the press or the public. The trappings of dignity still surround the Senate, and this little group of ninety-six men carry on their part of our governmental enterprise under traditional illusions of grandeur. Besides their occupancy of the entire north wing of the great Capitol building, they are provided with individual office suites in a magnificent marble palace, connected with their end of the Capitol by an underground passage. They represent nothing but a survival from two stages in our ordering of American na-

tional life. One is that of government by speech-making. The other is the straight and narrow federalism that made the small colonies jealous of the large ones in our formative period. This induced the broad-minded and conciliatory statesmen of Virginia, Pennsylvania, New York, and Massachusetts to allow equal representation in the Senate to such minor entities as Delaware and Rhode Island. Concession was thus made to a fanciful theory of sovereignty inherent in the separate states—something that never had any real existence. It would not have been so bad a compromise if only it had ended with

the earlier states. The small states of the East, like Vermont and New Hampshire, as well as Rhode Island and Delaware, have always been associated so closely with their larger neighbors that their senators have shared the political and economic opinions prevailing east of Ohio and north of the Potomac River. But the states afterwards admitted to the Union, Texas alone excepted, were carved out of national domain, set up by national authority, and advanced from the territorial status to the more complete self-government of statehood by act of Congress with the approval of the President. To have conferred upon all these newer states the privilege of equal representation in the United States Senate has served to keep alive an unfortunate legal fiction that has in a hundred ways caused irritation and confusion.—*Review of Reviews.*

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MAIL TODAY!

RADIOS IN AMERICAN HOMES

According to the annual survey of the radio industry, conducted by *Radio Retailing* and made public recently, more than 15,000,000 radio receivers of all types were being operated in American homes on January 1, 1931. Sales of radio equipment during 1930 amounted to \$500,951,000, as against total sales volume of \$842,548,000 for the previous year. In 1929 more radio receivers were sold than in any other year in the history of the industry. Static cannot be controlled, but the pest of endless and monotonous advertising must be eliminated or the radio industry will receive a bigger jolt than it ever received in a period of widespread industrial depression. And cannot something be done also to relieve radio audiences from the irritation of having two and sometimes three or four different sets of entertainers occupying the same platform at the same time?—*United Presbyterian.*

CHICAGO CHRISTIAN HIGH SCHOOL RECOGNIZED

The Chicago Christian High School has now been placed on the accredited list of the North Central Association of secondary schools and colleges. This means that the graduates of this institution can enter any college or university in the United States without examination. For some time our high school has been on the accredited list of the University of Illinois, and the term was recently extended to two years.

The enrollment at the Christian High is the highest it has been in the history of the school. Many thought that the new building was too large, but at the present time it is just about filled to capacity.

It is interesting and gratifying to note also that many denominations are represented in the student body. At least four of the teachers are members of the Reformed Church, while pastors of that denomination address the student body from time to time.

Considering the fact that the school is so young it is truly remarkable what great progress has been made in a few years time. The latest achievement—recognition by the North Central Colleges and Universities—is a great forward step. All praise to God!—*The Banner.*

Moody Bible Institute Monthly

Truth Illuminated

William Norton

LIFE'S RESISTLESS ARGUMENT

A famous atheist once said: "I can stand all the arguing of Christian apologists, but I have a little servant who is a disciple of Jesus, and her good, pure, honest, truthful life staggers me sometimes." *The one irresistible argument for the gospel's power is a regenerated, consecrated life.* When the word becomes flesh, cavillers and critics are stricken dumb, or made to appear ridiculous.

* * *

THE HAUGHTY DOLLAR

Fresh and crisp in his new green attire, the dollar lay folded in the churchman's billfold. Jangling about with the pennies and nickles, a little dime played.

"You'd better have a good time," the dollar spoke through the partition, hearing the noise. "You won't be here long."

"How do you know?" the little dime stopped its frolicking, frightened at the idea.

"Because you are going to Sunday School."

"Do you go to Sunday School?" asked the dime of the dollar.

"I?" exclaimed the haughty dollar, in surprise. "Of course not! I go to shows and gasoline stations and parks. Sunday is my big day but I don't spend it in Sunday School. That's a place for small fry like you."—Oakdale Messenger.

* * *

LOST—STOLEN—MISSING

The following unique notice was recently affixed to a church door in England:

"MISSING—Last Sabbath, some families from church.

"STOLEN—Several hours from the Lord's Day, by a number of people of different ages, dressed in their Sunday clothes.

"STRAYED—Half a score of lambs, believed to have gone in the direction of 'No Sabbath School.'

"MISLAIN—A quantity of silver and copper coins on the counter of a public house, the owner being in a great state of excitement.

"WANTED—Several young people. When last seen were walking in pairs up Sabbath-breaking Lane, which leads to the City of No-Good.

"LOST—A lad carefully reared; not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

"Any person, assisting in the recovery of the above, shall in no wise lose his reward."

This unique way of stating an old truth, with which we are all familiar at least serves the purpose of making us stop to think. But will we do anything more about it? Will we do something?

THREE NEEDS

An old Scotchman's closing word to a candidate for the ministry was this: "You ha' need o' the Bible, you will ha' to study for that; you ha' need o' grace, you will ha' to pray for that; you ha' need for common sense, and if you ha' not got that, you will ha' to go back where you came from."—Leonard Trap, in *The Banner*.

* * *

IN UNION IS STRENGTH

In Natal, owing to the many mountains, the streams often flow down with great force. The Zulus are accustomed, when they wish to pass through a stream, to join hands. The leader has a strong stick in the right hand, and gives his left hand to some strong man who comes behind him. And so they form a chain of twelve or twenty, and help each other to stem and cross the current.

Let us believe that when in spirit God's people reach out their hands to each other, there will be power to resist the terrible influence that the world can exert. And in that unity God's children, when they have overcome the power of the world and the flesh, will have power to prevail with God.—Andrew Murray, in *God's Best Secrets*.

* * *

IN THE PRISON HE BUILT

A man was being tried in New York for forgery and the jury brought in a verdict of guilty in the second degree. A juror's indiscretion, however, in inadvertently taking from the table to the jury room, some papers which the judge had ruled out of the case, subsequently brought the verdict into question. It is probable that the fact of the jury having had under consideration those papers, which were not intended to be used, may be made a ground for granting a new trial. The convicted man was sent to the Tombs to await the decision. The *Herald* said that he was one of the men who helped in building the prison in which he is now confined.

That is one of the strangest examples of the irony of life. It is similar to the historical incident of the man who invented the guillotine in France being executed by that instrument. One would have supposed that a man who had helped to erect a prison would have been careful not to do anything for which he could be made an inmate of it.

Yet human nature is slow to learn the lessons that seem most obvious, and as there is reason to fear, there may be some who have labored to save men from perdition, who will themselves be lost. The apostle clearly intimates such a possibility:

"Lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).—*Christian Herald*.

WHO WEARS THE HALTER?

A man puts a halter upon a horse and ties him up within the narrow confines of a stall. . . . A man puts a bridle upon the horse, saddles him, and rides away whither he will. The horse may desire to rest quietly under the shade of a tree. He cannot do that; he is bridled. The bridle is controlled by another will. . . . It is not alone horses who wear halters and bridles. There are men and women all about us wearing them. Circumstances halter many people and tie them up within narrow limits, restricting their freedom, shutting them off from the good things of life, making their lives narrow and often very unsatisfactory. . . . Their lives are just as restricted as the victim of the halter. Their lives are just as restricted as the lives of the horses.

How often we permit circumstances—our feelings, our fears, our doubts, to strap a halter upon us and lead us about whither we would not go, and tie us up somewhere so that it seems we cannot get away.—Charles W. Naylor, in *The Secret of the Singing Heart*.

* * *

THE TRANSFORMATION

Dr. F. B. Meyer has related the following incident which once took place at a Northfield summer conference, after he had been preaching in the morning:

"In the afternoon he (Mr. Moody) appeared with a young apple tree which he had uprooted from his garden, and commenced the following conversation with his brother, whom he had brought to the hall for the purpose, and who is a practical gardener.

"Erecting the young apple tree on the platform, and propping it up with one hand, he asked:

"'Would this stock produce apples?'

"'No; it is a young forest sapling.'

"'How, then, did you get these apples?'

"'We ingrafted the slip of an apple tree.'

"'How did you graft?'

"'We made the incision with a knife and inserted the apple graft.'

"'Well, what next?'

"'All the sap and strength of the sapling began to pour into the graft.'

"'Turning to me, Mr. Moody said before all the people:

"'Is not that something like regeneration, when Christ comes into our heart and our life begins to flow through Him?'

"'Questioning his brother again, he said:

"'Supposing there come shoots under the graft, would they not divert the strength of the tree?'

"'Certainly; they must be cut off.'

"'Supposing you cut them off once, will they come again?'

"'There is always a tendency to do so; but, for the most part, if you cut a shoot off three times in the same place, it will not trouble you again there, but the old stock will probably break out in another place lower down; and, when you have thoroughly dealt with that, it will break out lower down again.'

"'Turning to me, Mr. Moody said:

"'Is not that like our old nature, perpetually striving to get the mastery? There is nothing for it but to let the Holy Spirit deal with it.'—Selected.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

THE THREE OLDEST

A. R. H., Omro, Wis.

Question: What three men who lived before the Flood were older than Adam?

Answer: Jared (962), Methuselah (969), Noah (950).

THE TEN COMMANDMENTS

W. N., Holland, Mich.

Question: What have the Ten Commandments to do with us? Are they in any way connected with our salvation?

Answer: They were a standard of conduct for Israel, but so far as their principles are true they apply to us. There is no salvation through keeping them and never was, for nobody could keep the law perfectly; hence salvation by grace was the Old Testament method as well as that of the New Testament.

JUDAS NOT PRESENT

W. T., Detroit, Mich.

Question: Did Judas partake of the Lord's Supper?

Answer: Judas evidently left the room before the Lord's Supper was instituted. According to Luke's account he might have been present, but according to John 13:21-31 it is clear that Judas was dismissed from the room towards the end of the Passover Supper and "went immediately out."

LAST WITNESSES

A. J. G., Bangor, Mich.

Questions: (1) If all who do not receive the mark of the Beast are slain (Rev. 13:15), who will be Christ's witnesses after that? (2) Will the saints who have been raptured return with Christ when He descends to judge the ungodly? (3) If so, will they be visible?

Answers: (1) Although many will suffer martyrdom, evidently not all will be slain, because the next chapter describes a harvest of the earth. This is distinct from the harvest destined for the "winepress of the wrath of God" (14:14-20). The same truth is also taught by the "sheep" nations and the "wise" virgins (Matt. 25). Moreover, the 144,000 of the elect of Israel will doubtless be witnesses for Christ both during the Great Tribulation and also during the Millennium. We must bear in mind, too, the miraculous testimony mentioned in Revelation 14:6. To this period also belong the two witnesses in Jerusalem (Rev. 11:3-12). (2) See I Thessalonians 3:13. (3) Since the resurrection body of our Lord could assume visibility, and our bodies are to be like His (Phil. 3:21), we assume that they will possess the same properties.

PROBLEMS OF YOUNG PEOPLE

C. D. V., Montrose, S. D.

Question: In my class of high school students I have one boy who reads a great deal and has been led astray by modernistic teachings. Can you recommend something to him that would counteract them?

Answer: We would call attention to several booklets written by W. Bell Dawson, who is a well known scientist: *The Bible, Science, and Superstition*; *The Bible and the Antiquity of Man*; *Is Faith Founded on Certainty?* and *Miracles and the Laws of Nature*. There are also excellent books such as, *Many Infallible Proofs*, by A. T. Pierson, and *A Scientific Man and the Bible*, by Howard A. Kelley, M. D.

TEMPORARY ESCAPE

U. J. S., Clarence, Ia.

Question: Will you please explain John 10:27, 28 in the light of Hebrews 6:4-8 and II Peter 2:20, 21.

Answer: This would be to reverse the safest rule of interpretation, namely, "Interpret obscure scripture in the light of what is plainly revealed." For example, nothing can be plainer than Christ's statements in John's Gospel that eternal life is the gift of God and is also a present possession (John 10:27, 28; 3:36; 5:24). As to Hebrews 6:4-8 the apostle evidently does not have in mind the possibility that any that have been born again will be lost, for he plainly says so (vv. 9-11). As to II Peter 2:20, 21, we are taught that through a knowledge of the truth a person may temporarily reform his life but afterwards return to his sins (v. 22). See also Matthew 12:43-45.

THE GIVER OF LIFE

G. J., Chicago, Ill.

Questions: (1) Is Jesus Christ both Door and Shepherd? (2) Will you please explain John 10:10? (3) Who are described in verse 26?

Answers: (1) Yes, both. The "Door" for both under shepherds and sheep, because He is "the way" (John 14:6). (2) The thief comes for purely selfish motives. He does not "care" for the sheep. In contrast Christ came to bless and to give the more abundant life, even eternal life (v. 28). This life is made possible because He gave His own life for the sheep (v. 11) and then took it again (vv. 17, 18). By His own death and resurrection, therefore, He made it possible that we should never die (John 11:25, 26). (3) This verse describes unbelievers, they who reject the claims of Christ. They are not His sheep and do not listen to His voice (v. 27).

THE CHOIR

J. D. Y., Central Lake, Mich.

Question: Is the choir an asset to the church worship?

Answer: To this end (1) the members should be faithful to choir practice and have a trained leader; (2) the music itself should be worshipful, contain a gospel message, and be sung devotionally; (3) the choir should meet early, with every member present, and have a season of prayer before taking their place; (4) above all the choir members should be earnest Christians and their lives above reproach.

DEATHBED REPENTANCES

R. B., Elmer, N. J.

Questions: (1) Is it possible for every one to repent and be saved upon their deathbeds? (2) Were the disciples regenerated before the day of Pentecost and saved the same way as we are saved?

Answers: (1) It is possible to repent and be saved anywhere and at any time, but it is dangerous to wait until the last minute. It is known also that many who have repented upon what they supposed was their deathbeds, but who afterwards recovered, have readily returned to their former manner of life. Fear of death may have influenced them rather than belief on the Lord Jesus Christ. It is better to live by faith than to die by faith. (2) We believe they were regenerated, for they all had believed (Matt. 16:15-17; John 2:11; 13:1; 17:6).

DAY OF THE CRUCIFIXION

E. H., Hammond, Ind.

Question: Upon what day of the week did the crucifixion occur?

Answer: There is considerable discussion abroad as to the day of the crucifixion, but while important it seems to us quite profitless. We are reminded of Paul's counsel: "One esteemeth one day above another; another esteemeth every day alike"; to which Paul replies, "Let every man be fully persuaded in his own mind," and reminds us that each is accountable to his Lord (Rom. 14:5, 6). Our cause for rejoicing, lies in the fact of the crucifixion, while the particular day of its occurrence is of very little importance. How Satan does like to sidetrack us upon minor issues! Although this question has been discussed for many years, there is honest difference of opinion among able and devout scholars. Hence we do not try to decide upon the details and the days of the last week.

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THE APOSTLES CREED

C. C. L., Frederick, Md.

Questions: (1) Was the Apostles' Creed inspired by God, the same as the Bible? (2) When and where did it originate? (3) Suggest some good books on the events of Christ's last week.

Answers: (1) Not divinely inspired, but based upon the New Testament. (2) A short form was in use by the middle of the second century, but it did not attain its present form until the fifth. (3) We would suggest any good harmony of the Gospels for a study of the last week, yet various problems arise. For a scholarly discussion read the one by Dr. B. Davies.

CONDITIONAL IMMORTALITY

H. C. D., Mill Hall, Pa.

Question: Please explain what is meant by conditional immortality.

Answer: Immortality means not subject to death. Our physical bodies are subject to decay and death, but the people who hold the view of conditional immortality believe that this applies also to the souls of the unsaved. That is, unending existence after death belongs only to believers in the Lord Jesus Christ, for only such have eternal life. The souls of all others will some day be annihilated. Such a belief is based upon a confusion of terms and does not clearly distinguish between eternal life which is the result of a new creation, and immortality of the soul which belongs to all. Since the soul, or immaterial part of man, was made in the image of God, it is indestructible, and is so represented in the Scriptures. The annihilation theory is unscriptural.

MR. MOODY'S HOLY UNCTION

D. H., Spokane, Wash.

Question: In the article in the February number entitled, "The Holy Unction upon Mr. Moody," is the expression, "the mighty baptism of the Holy Spirit received in New York." Can this baptism properly be called "Pentecostal"?

Answer: Mr. Moody's experience in New York may more correctly be called a "filling" of the Holy Spirit. The Christian is baptized with the Holy Spirit when he believes on the Lord Jesus Christ as his personal Saviour (Rom. 6:3; Acts 3:38; Eph. 1:13, R. V.). He also at that time may be filled with the Spirit, but many are not. The filling of the Spirit may be subsequent to the believers' baptism and also may be oft repeated (Acts 4:31; Eph. 5:18).

MISPLACED SORROW

M. A. C., Holyoke, Colo.

Question: Will you please explain Luke 23:31?

Answer: These words were addressed by our Lord to the sorrowing woman who followed Him on the way to the cross. Instead of mourning for Him they should weep for themselves and their children (v. 28). But His enemies will be judged, and will call upon the mountains to cover them (v. 30; Rev. 6:15-17). If the Jewish and Gentile powers could so treat

Jesus "in the green tree," or while enjoying the fruits of His blessed ministry, what might they not do to His people "in the dry," or after He was dead and gone? The destruction of Jerusalem is first in the mind of the Master in verses 29 and 30, but also the "time of Jacob's trouble," which will be followed by the utter destruction of Jerusalem's enemies and His.

THE TRINITY

E. K., Chicago, Ill.

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it was said, "There is one God. Therefore God the Father is Jesus, and Jesus is God. When Christ was upon earth He was Father, Son, and Spirit, all in one person, and outside of that person there

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is none other." Was not this leader confused in his theology?

Answer: God is one as to His being, or substance, but three as to person. While upon earth He clearly distinguished between Himself and the Father and the Holy Spirit. For example, Christ prayed

to the Father (Matt. 11:25, 26; John 11:41-42), and the Father answered Him out of heaven (John 12:28). Likewise Christ did not identify Himself with the Holy Spirit, but referred to Him as "another comforter" (John 14:16, 17) who would come at a later time (John 14:26;

16:7). There is oneness of essence in the Godhead, but it is a unity that does not destroy the distinction of persons.

THE OLIVE TREE

J. G. K., George, Ia.

Question: What is symbolized by the olive tree in Romans 11:17-24? Please explain this passage.

Answer: The symbolic olive tree (vv. 16, 17) grew out of the Abrahamic stock, or root, the branches of which were Israelites. The wild olive tree represents the Gentiles (vv. 17, 24). Because of their unbelief the great part of the Jewish nation was temporarily broken off, during which time the Church is being grafted into the native root. The children of Abraham were both natural and spiritual. The unbelieving Jews are now rejected, though an elect remnant is being saved (v. 7). But we favored Gentiles are not to be high-minded and boast over Israel according to the flesh, for that nation is God's covenant people and God is able, and will, graft them again into their own olive tree (vv. 23-27), while our sole standing is because of faith (v. 20). In this passage Paul is not dealing with individual security, or insecurity, but with the nation of Israel as a whole.

FATHERHOOD OF GOD

A. H., Evansville, Ind.

Questions: (1) Is God the father of all men? (2) Has an unregenerate man the right to call God his Father? (3) When has any one this right? (4) Is this subject a vital one? (5) Do you believe in the "universal Fatherhood" of God and the "universal brotherhood" of men?

Answers: (1) Only in the sense that He created Adam, from whom all men are descended (Luke 3:38; Acts 17:26, R. V.). But men chose to obey another and become the children of the Devil (John 8:41-44). He who denies the Son "hath not the Father" (I John 2:23). The good seed are the sons of the kingdom; the tares are the sons of the Evil One (Matt. 13:38). (2) Not in the New Testament sense. Christ teaches they who receive Him and believe on His name *become* sons of God (John 1:12, 13). (3) Only by the right of regeneration. He must be born over, from above, by the Spirit of God (John 3:6, 7). By this new creative act we may become "partakers of the divine nature" (II Pet. 1:4). Only they upon whom the love of God has been bestowed in a special sense (I John 3:1, 2). (4) Most vital. Only they who are thus re-born possess eternal life (John 3:36). Only they are heirs of God (Rom. 8:14-17). Only Christians have an inner witness that they are children of God, and hence only they can truly call God "Father." Only they can feel the Father's love. (5) Not in the popular sense that God is the Father of all, saints and sinners, and hence all men are brothers. We all are brothers because of our natural descent from Adam, but spiritually men may be either sons of God or sons of Satan, and their destinies are either heaven or hell.



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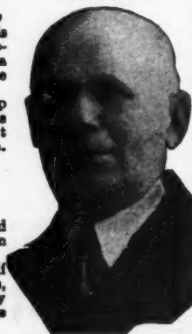
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May 10

The Parable of the Pounds

Luke 19:11-26

Golden Text:—Moreover it is required in stewards, that a man be found faithful.—I Corinthians 4:2.

The purpose of this parable was to correct the misapprehension of the disciples as to the immediate establishment of the kingdom. They were on the way to Jerusalem, and the disciples thought that immediately upon their arrival there Jesus would begin the exercise of His kingdom rule. It is to be noted that Jesus did not correct them for believing in the reality of the kingdom, but for believing that it would immediately appear. Christ taught the disciples the reality of His coming and the setting up of a real kingdom, but indicated that there would be a long delay after His ascension before He would return. Through this parable He made clear the personal responsibility of His servants during His absence.

I. The Absent Nobleman (v. 12).

Going away to receive a kingdom was a common occurrence among the Jews. Members of the Herodian family had gone to Rome and secured their appointment to rule over Palestine. This pictures Jesus going back to God to receive His kingdom. Jesus ascended on high to receive from God the Father a kingdom. He will return when the fullness of the Gentiles be come in. Though the time of His return be unknown and even delayed, let no one mistake the certainty of His coming. Though the period of His absence be greatly lengthened, He will surely come again.

II. The Distribution of the Pounds (v. 13).

These pounds represent Christ's gifts to His servants. When Christ ascended He gave gifts to men (Eph. 4:7-12). To each servant was given the same amount, showing that to all a certain gift had been given and therefore all will be held responsible for its use. The distribution was made by the sovereign. The servants did not choose whether they would have a gift or not or even its amount. It was also a purposeful distribution. They were to put their gifts to use during His absence. What the nobleman demanded was faithfulness. The pounds were to be used for the master, not for the selfish enjoyment of the servants. Our solemn obligation is to use all our gifts for Jesus Christ.

III. The Rebellious Citizens (v. 14).

They hated him and sent messengers after him, notifying him of their refusal to be subject to him. This pictures the unbelief of the Jews after Christ's ascension and their repudiation of His rule. It also pictures the unbelieving world in its hatred and rejection of Christ. The world's violent hatred for Jesus measures its wickedness.

IV. The Accounting (vv. 15-27).

1. Its Certainty (v. 15).

Christ will surely bring every one to account for the use made of His gifts. "It is appointed unto man once to die, and after that the judgment." Men may go on in proud unbelief and rebellion, but God never forgets. He has appointed a day in which He will judge the world (Acts 17:31).

2. The Time (v. 15).

It will take place when Jesus comes back to the earth. His coming back to the earth will take place when He has received His kingdom. He will receive His kingdom when He asks it of the Father (Ps. 2:8). His delay in asking the Father for His kingdom is because of His long-suffering mercy, extending grace to as many as will receive Him as Saviour and Lord. When He comes He will summon His servants and reckon with them.

3. Rewards Given for Faithfulness (vv. 16-19).

a. The first report (vv. 16, 17).

He did not say, "I have made ten pounds," but, "Thy pound hath gained ten pounds." He recognized the lord's ownership. To this the lord replied by commendation. He praised him and promoted him, making him ruler over ten cities.

b. The second report (vv. 18, 19).

In this case the pound had gained five pounds. He did not get the Lord's commendation, for he had not done so well, but was appointed to a place of rulership over five cities. The reward in each case was proportioned to faithfulness during the lord's absence. The principle of reward is that faithfulness in very small things prepares for larger responsibilities. This principle finds application all through this life and will doubtless obtain through all eternity.

4. Judgment upon the Unfaithful (vv. 20-27).

a. His report (vv. 20, 21).

This report was entirely bad. He had not put the pound to use but laid it away, throwing the blame upon the lord. He asserted that the character of the lord was such as to produce fear. Men are today failing in their service because they have wrong conceptions of Christ.

b. Condemnation (vv. 22, 23).

The wicked servant is judged out of his own mouth. His excuse increased his guilt. He is called wicked. He doubtless regarded himself as unfortunate. To fail to use our opportunities to serve Christ is the basest wickedness. In the judgment to come, the sinner's excuse will be his undoing.

c. Stripped of the pound (vv. 24-26).

To fail to use one's gifts means to lose them. One of the losses of the next world will be the deprivation of what we have now.

d. Warning (v. 27).

Those who reject Christ, refusing to submit to His authority, shall share the same

deprivation as those who are unfaithful in His service.

May 17

Jesus Enters Jerusalem as King

Luke 19:29-48

Golden Text:—These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.—Revelation 17:14.

This event is frequently designated as the "triumphal entry" which is somewhat misleading. While it was His official entry into Jerusalem, it was far from being a triumphal entry. In fulfillment of prophecy the Messiah officially presented Himself to the Jewish nation. It seems that back of the cry "Hosanna" was taking form the awful word "Crucify." It is possible that the word "Crucify" was uttered by some of the same persons who had cried "Hosanna." Though they were utterly blind to the fact, God was about to carry out the plan of hosanna, which means "save now," through the crucifixion of His Son.

I. The Preparation (vv. 29-34).

1. Sending the Disciples for the Ass (vv. 29, 30).

He told them just where to go to find it, and told them how to answer the inquiry of the one who owned it. This shows how perfectly the Lord knows all our ways. He not only knows our whereabouts by day and night, but even our very thoughts. He uses insignificant things and unlikely means in the accomplishment of His purpose.

2. The Fulfillment of Prophecy (Zech. 9:9, cf. Matt. 21:4, 5).

Some five hundred years before, Zechariah had predicted this event. Christ's entry into Jerusalem was an exact fulfillment of this prediction. This is highly instructive to those who would yet understand the unfulfilled prophecies. Since the predictions of His first coming were literally fulfilled, we can expect the second to be literally fulfilled also. The first is established beyond a doubt. The second we should as heartily believe. The prediction of Zechariah 14:3-11 will be just as literally fulfilled as that of Zechariah 9:9.

3. Obedience of the Disciples (vv. 32-34).

The request may have seemed strange and even unreasonable, yet they fully obeyed. The true disciple will render glad obedience to the Lord no matter how strange His commands may seem. Obedience to that only which seems reasonable is not obedience at all. May we prove that we are really His disciples by obeying Him.

II. The Entry of the King (vv. 35-38).

1. The Disciples Set Jesus upon the Ass (v. 35).

This act of putting the garments upon the ass and setting Jesus upon it showed that they recognized Him as their King (II Kings 9:13).

2. Acclaimed as King by the Disciples (vv. 36-38).

Some spread their garments in the way, others perhaps having no garments to spare, cut down branches of trees and



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strewed them in His path. This, no doubt, was just as acceptable to Him. They praised God for all the mighty works which they had seen, and cried out, "Blessed is the King that cometh in the name of the Lord. Peace in heaven and glory in the highest."

III. The Critical Pharisees (vv. 39, 40).

Although swept along by the demonstrations of the multitude, the Pharisees deemed it prudent to ask the Lord to rebuke the disciples, as such behavior might be interpreted by the Roman Government as an insurrection. To their demand Jesus replied that such homage was not only fitting but necessary. He declared that if the multitude were silent, the very stones would cry out in adoration of Him.

IV. The King Rejected (vv. 41-44).

Christ knew what awaited Him in Jerusalem. Though surrounded by loyal hearts, He knew that the rulers of the nation had no heart for Him. His coming trial and death loomed before Him so that He wept over Jerusalem. He knew what awful days awaited it and that loyal hearts would gladly welcome Him if they only knew. He showed them that their inability to see Him as their King and Saviour would result in bringing upon them the awful horrors of the destruction of their city.

V. The King Taking Possession of His Own House (vv. 45-48).

Upon entering the city He rebuked the

rulers for allowing the house of God to become degraded by carrying on traffic therein for gain. The cleansing of the temple only increased their hatred and opposition to Him. The chief priests and scribes even sought His destruction.

May 24

Jesus Preparing for the End

Luke 22:7-30

Golden Text:—And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.—Luke 22:19.

The last meal that Jesus ate with His disciples was the Passover. The Passover was a memorial of a national deliverance, and pointed to the supreme deliverance which would be effected on the Cross of Calvary. In connection with this Passover, the feast of the new covenant was instituted. This feast also has a double import. It looks backward to the great deliverance wrought through the atoning death of Christ on the cross, and forward to the even greater deliverance which He shall accomplish at His second coming (I Cor. 11:26).

I. The Last Passover (vv. 7-18).

1. The Passover Prepared (vv. 7-13).

a. Peter and John sent to prepare the Passover (v. 8).

As the time had arrived for the killing of the Passover, Jesus commanded these disciples to make ready for it.

b. The disciples' inquiry (v. 9).

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They inquired of Jesus as to where they should prepare the Passover. They, no doubt, were anxious to be of service to Him. The true disciple is not only ready to do the Lord's bidding, but anxious to know exactly His will.

c. The Master's strange directions (vv. 10-12).

They were to go into the city where they would meet a man bearing a pitcher of water. The usual custom was for the women to carry the water. This unusual occurrence would make it easier for them to find the man of whom they were to ask, "Where is the guest chamber where I shall eat the Passover with my disciples." He assured them that they would then be shown a large upper room furnished.

d. The obedience of the disciples (v. 13).

They did as Jesus had asked them. They did not stop to question the sanity of the command but, like true disciples, obeyed Jesus, because He was omniscient, knew just how the matter would turn out.

2. The Passover Eaten (vv. 14-18).

a. By whom (v. 14).

Those who sat down to this last Passover feast were the Master and the twelve apostles.

b. Jesus' words unto the disciples (vv. 15-18).

(1) "I have desired to eat this Passover with you before I suffer" (v. 15).

He was anxious to show them the meaning of the passion through which He was to go. He also craved their human sympathy as He passed through this trying ordeal.

(2) "I will not any more eat thereof until it be fulfilled in the kingdom of God" (v. 16).

His death was the antitypical fulfillment of the Passover meal. He declared that this would be the last time when they could share together this ordinance this side of the completion of His mediatorial work. He looked forward to that time when the process of redemption would have been completed and a perfect union between the disciples and the Lord would be consummated.

(3) "Take this cup and divide it among yourselves" (vv. 17, 18).

By the token of the cup the disciples were partaking of His shed blood. He assured them that He would not again drink of the fruit of the vine until the kingdom of God should come. This cup should be distinguished from the cup of the feast of the new covenant. Drinking anew in the kingdom of God does not mean that in heaven this service will be renewed, but that it was symbolic of the heavenly reality.

II. The Feast of the New Covenant Instituted (vv. 19, 20).

This feast took place at the close of the paschal supper.

1. The Bread a Symbol of Christ's Body (v. 19).

As bread nourishes and strengthens our bodies, so Christ is food to our spiritual nature. Unless the body receives nourishment, it decays. Unless our souls feed upon Christ, we shall perish. Christ's giving the physical bread to the disciples signified the giving of Himself to them. In order to receive benefit from physical bread it is necessary to eat it. In order to get benefit from Christ, we must receive Him—appropriate Him.

2. The Cup a Symbol of Christ's Blood (v. 20).

This was symbolic of the atonement which was made by the shedding of His blood on Calvary's cross. He said, "This cup is the new testament in my blood which was shed for you," indicating that each one must personally accept the atonement made by the shedding of His blood. This was not merely a seal but a memorial of the new covenant.

III. The Wicked Behavior at the Feast (vv. 21-27).

1. The Treachery of Judas (vv. 21-23).

a. The time of its manifestation (v. 21).

It was while they were eating the last Passover that Jesus made the announcement of the betrayal. Perhaps the reason why this feast was disturbed by such an announcement was that Judas might be given an opportunity at this last moment to repent.

b. The betrayal was by the determinate counsel of God (v. 22, cf. Acts 2:23).

Nothing takes place by chance. Even the sinful acts of wicked men come within the permissive providence of God. This does not, however, lessen the guilt of sinners, for Jesus said, "Woe unto the man by whom he is betrayed." Such a sinful act as committed by Judas in the face of his great opportunity is to put one into a place of failure which is worse than non-existence.

c. The sorrowful question (v. 23).

The disciples did not seem to suspicion one another but made the question a personal one. We should always examine ourselves rather than others.

2. The Selfish Ambition of the Disciples (vv. 24-27).

In this tragic hour the disciples were so concerned with the thought of an honorable position that they were striving among themselves as to who should be the greatest. Though the crucial hour of His suffering was upon Him, He patiently and tenderly pointed out to them that true greatness manifested itself not in position but in service.

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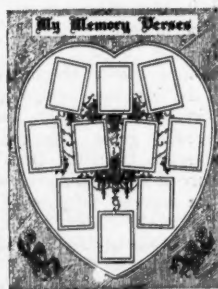
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IV. The Apostles' Place in the Kingdom (vv. 28-30).

He assured them that those who continued with Him in His trials would be appointed unto a place in the kingdom which would entitle them to eat and drink at His table and sit on thrones judging the twelve tribes of Israel.

May 31

Jesus in Gethsemane

Luke 22:39-54

Golden Text:—Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.—Luke 22:42.

I. Jesus at the Mount of Olives (v. 39).

He went from the upper room under cover of night to the Garden of Gethsemane, a favorite resort on the slope of the Mount of Olives, a short distance east of Jerusalem (Matt. 26:30). It is a place where the oil was crushed out of the olives. Gethsemane means "oil press." There is a striking significance in Jesus' coming to this place. Olive oil was precious, being used both for food and lighting. The bruising and crushing of Christ in this garden has yielded the largest blessings to the world. It has provided food for men's souls and light for their lives.

II. His Companions (vv. 39, 40).

Peter, James, and John who had been with Him on the Mount of Transfiguration, were permitted to go with Him into the deep shadows of the garden (Matt. 26:37). He took those who were best able to apprehend the meaning of the tragic hour to be His sympathizing companions. This was needed to prepare them as His witnesses. Then, too, as a human being He craved sympathy. Knowing the peculiar trial through which they would soon pass when the Shepherd would be smitten, He needed to prepare them for it. They needed to taste the bitter cup of which He drank and of which they too later would drink.

III. Jesus Praying (vv. 41-44).

1. Withdrawal from the Disciples (v. 41).

Even these members of the inner circle could not go with Him through this hour. He tore Himself away from them for He must be alone in this darkest hour. He kneeled down and prayed.

2. What He Said (v. 42).

"If thou be willing, remove this cup from me." The cup did not mean primarily the physical sufferings of the cross, though they were exceeding great. He did not now desire to escape from the cross and thus to stop short of His redemptive work, for this was the supreme purpose of His coming into the world (Heb. 2:14). It was rather the revulsion of His holy nature from the burden of sin which He was representatively to bear when the cross was placed upon Him. He, indeed, was made to be sin for us who knew no sin (II Cor. 5:21). He was so completely identified with a sinning race that the judgment of a holy God which rightfully would have fallen upon it, was about to strike Him. Because of His identification with

the sinning race the Father's face was actually turned from Him. The cup, therefore, meant His death as the bearer of sin. He came to Gethsemane with the full knowledge of what it meant. Despite the bitterness of this cup, He consciously brought His human will into accord with the divine will. He bowed in submission to the Father's will. So great was the agony of this hour that His sweat was as it were great drops of blood falling down to the ground. In this crucial hour an angel from heaven strengthened Him. He won the victory in submission to His Father's will and from henceforth went with unfaltering steps to the cross.

IV. The Disciples Sleeping (vv. 45, 46).

They had boasted of their fidelity (Matt. 26:35), but could not watch with Him for an hour. He had issued a word of warning to them (Luke 22:34), but they were so benumbed with sorrow that they failed to keep awake. He gently reprimanded them and commanded that they should arise and pray lest they enter into temptation.

V. Jesus Betrayed (vv. 47, 48).

1. The Betrayer (v. 47).

It was Judas, one of the twelve. He had enjoyed the most intimate relations with the Lord: eating with Him, listening to His teaching, witnessing His marvelous miracles, and enjoying His countenance. These privileges intensified the sadness of the deed. He even guided the mob to arrest Jesus.

2. The Sign of Betrayal (v. 47).

It was the kiss, the token of the most tender affection and friendship. He now degraded it by making it the token of disloyalty and treason.

3. Jesus' Tender Words to Him (v. 48).

These words to the infamous disciple reveal the infinite tenderness of His heart. Many professing disciples today are proving their disloyalty to Jesus and even are betraying Him. All who bear the name of Christ, and especially ministers and teachers, who deny the virgin birth, deity, and vicarious atonement of Jesus Christ are following in the footsteps of Judas. May each one inquire, "Lord, is it I?"

VI. Jesus Arrested (v. 54).

The multitude led by Judas invaded the sacred precincts of the garden and arrested Jesus and brought Him before the High Priest. Peter followed Him afar off. Peter's downfall may be traced to His self-confidence. He was sincere in his purpose, but being over-confident and failing to watch and pray, he failed in the crucial hour.

June 7

Jesus Crucified

Luke 23:33-46

Golden Text:—But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—Isaiah 53:5.

This lesson presents the greatest tragedy of all times. No record in the annals of history approaches it. It is, in a real sense, the climax of all history. Though unique

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in its blackness, from it flows streams of liberty and life for all the world. It is highly important that every teacher have the personal experience of Christ's death for himself and then endeavor to get his pupils to see that Christ's death was instead of their own death. We escape judgment because judgment fell upon Christ. He was made to be sin for us that we might be made the righteousness of God in Him (II Cor. 5:21). No one lacking this experience can truly teach this lesson.

I. The Place of Crucifixion (v. 33).

They led Him away to Calvary, a hill north of Jerusalem resembling a skull. Calvary is the Latin word and Golgotha is the Hebrew. This is a most significant name for the place where man's redemption was accomplished. The skull is an apt picture of man's condition as the result of sin—life and intelligence gone, leaving only the dark empty cavern which once contained them. Jesus was not crucified in the city, for He was to suffer without the gate (Heb. 13:12). "The mode of Christ's death had been foretold under a variety of types and figures. The brazen serpent signified that He was to be lifted up. The lamb upon the altar showed that His blood must be shed. His hands and feet must be pierced. He must be wounded and tormented. His ears were to be filled with revilings. Upon his vesture lots were to be cast, and vinegar was to be given Him to drink. These and divers requirements as to the Messiah's death had been foretold in Jewish prophecy, and now the Gentile world came forward with the mode of

death that marvelously combined them all. This was the cross."

II. His Companions on the Cross (v. 33).

Two malefactors were crucified with Him. Their names are not given. This was in fulfillment of the Scriptures. "He was numbered with the transgressors" (Isa. 53:12). He was sinless, but became sin for us.

III. His Forgiving Love (v. 34).

He cried, "Father forgive them." He not only had in mind the soldiers who acted for the government, but the Jews in their blindness were ignorant of the enormity of their crime. He had no bitterness or hatred in His heart. His compassionate soul yearned for their salvation.

IV. The World Revealed (vv. 34-43).

Jesus Christ on the cross is the supreme touchstone of human life. It is at the cross that the world's heart is revealed. Take a cross section of the world at any time since Christ was crucified, and representatives of the various classes therein were found around Jesus on the cross. In a real sense the cross is the judgment of this world (John 12:31).

1. The Covetous (v. 34).

They gambled for His seamless robe right under the cross where He was dying. This represents those whose primary interest in Christ is a means to get gain. If they had had eyes to see, they could have beheld a robe of righteousness being provided in His death to cover their sinful nakedness.

2. The Indifferent (v. 35).

"The people stood beholding." They gazed upon Him with indifference. The great mass of the world gazes upon the Crucified still with stolid indifference.

3. The Scoffers (vv. 35-39).

a. The rulers reviled him for His claim to be the Saviour (v. 35).

They wanted a saviour but not a crucified saviour. Many today are religious but have only contempt for a salvation which centers in an atonement made by blood. They uttered a great truth when they said, "He saved others," but He could not save Himself and others, because God's plan was to save others by giving Himself.

b. The soldiers reviled Him for claiming to be the King (vv. 36, 37).

The title "King of the Jews" had been placed over Him in bitter irony, but it was true, for by right of the Davidic covenant He shall one day be King over Israel (II Sam. 7:8-16). Through His death He came into the place of Lordship over all who will acknowledge Him. The fact that the superscription was in Greek, Hebrew, and Latin shows that He was to be King over all the world.

c. The impenitent malefactor (v. 39).

This brutal man joined in reviling the Saviour even though he personally was under condemnation.

d. The penitent malefactor (vv. 40-43).

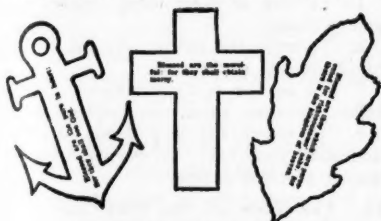
This conscious sinner who discerned the heart of the Saviour prayed for mercy. The salvation of this penitent man is a remarkable picture of the saving power of Christ. The man confessed his sin as against God

and cried to Jesus for salvation. He saw that the dying Man was the forgiving God. The fact that he acknowledged his sin as against God showed that he was penitent. His request for Christ to remember him when He came into His kingdom shows that he recognized that the One who was dying on the cross was making atonement for sin and that He would one day come to reign as King. The salvation of this penitent thief was immediate. Christ said, "Today shalt thou be with me in paradise."

V. The Death of Christ (vv. 44-46).

So shocking was the crime, that nature herself threw around the Son of God a shroud to hide Him from the Godless crowd. Darkness was upon the land at noonday. When the price of sin had been paid, He cried with a loud voice, showing that He still had vitality, that His death was not through exhaustion but by His sovereign will. He died like no other in all history.

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THE LORD'S SUPPER A MEMORIAL "TILL HE COME"

I Corinthians 11:26

1. In remembrance of me—from the Cross to glory (Luke 22:19; 24:26).
2. Me, the crucified One, "who his own self bare our sins in his own body on the tree" (I Pet. 2:24).
3. Me, the risen One. "He was raised for our justification" (Rom. 4:25).
4. Me, the ascended One, "now in the presence of God for us" (Heb. 9:24; 1:3).
5. Me, the living One. "He ever liveth to make intercession for us" (Heb. 7:25).
6. Me, the coming One. "I will come again, and receive you unto myself" (John 14:3; Heb. 9:28).

HUMAN SORROW

- Job 5:7—A fact.
Gen. 3:17—Its beginning.
Amos 3:6—God's hand in it.
Lam. 3:33—God not to blame for it.
Isa. 53:4, 5—God's provision to meet it.
Heb. 12:9, 11; Mal. 3:1—God's purpose in it.
Isa. 43:2—God shares in it.
II Cor. 12:7-10—God strengthens for it.
II Cor. 4:17, 18—The Christian's coming glory outweighs it.
Rev. 21:1-6—There will be an eternal end to it.
Ps. 119:71—The Christian's eventual testimony.
Rom. 5:1-5—Justification through faith in Jesus Christ transforms it into joy, and makes sorrow fit us for richer glory.
—J. H. Gauss, in *Brookes Quarterly*.

UNFEIGNED FAITH

II Timothy 1:1-6

- I. A Priceless Possession (v. 5).
 1. All men have not faith (II Thes. 3:2).
 2. Some have no faith (Mark 4:40).
 3. Some have little faith (Matt. 6:30).
 4. Some have great faith (Matt. 8:10).
 5. Some are full of faith.
 - a. Stephen (Acts 6:5).
 - b. Barnabas (Acts 11:24).
 6. Such faith is precious faith (II Pet. 1:1; cf. I Tim. 1:5).
- II. A Personal Possession (v. 5).
 1. In Timothy's grandmother, first.
 2. In Timothy's mother, second.
 3. In Timothy, himself, third.
 4. In Timothy's converts, fourth (I Tim. 4:14-16).

"Faith begets faith" (I Tim. 1:2).

III. A Profitable Possession.

1. Causing thanksgiving (v. 3).
2. Provoking prayer (v. 3).
3. Exciting love (v. 4; cf. I Pet. 1:22).
4. Producing joy (v. 4).
5. Stimulating service (v. 6).

Leading Lesson: The greatest living woman is the mother with unfeigned faith (v. 5; *contra* I Tim. 5:6).—Norman H. Camp.

PURPOSE OF CHRIST'S ASCENSION

1. To confirm the prophecies.
 2. To commence His mediatorial work in heaven.
 3. To send the Holy Ghost.
 4. To prepare a place for His people.
- He went up as our Representative, Forerunner, High Priest, and Intercessor, and as the King of Glory.—G. S. Bowes.

GOD'S ABUNDANT GRACE

II Timothy 1:14

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1. The Grace of God is redeeming and justifying in its action (Rom. 3:24, 25).
2. The Grace of God is rich in its display (Eph. 1:7; 2:7).
3. The Grace of God is abundant in its manifestation (Rom. 5:17, 20, 21).
4. The Grace of God is manifold in its character (I Pet. 5:10).
5. The Grace of God is enabling in its sufficiency (II Cor. 12:9).
6. The Grace of God is qualifying in its enabling (I Cor. 15:10; II Cor. 1:12).
7. The Grace of God is transforming in its operation (Titus 2:11-13).

—W. S. Hottel.

THE EXALTATION OF CHRIST

Ephesians 4:10

I. His Humiliation.

"He descended first into the lower parts of the earth" (not the grave) (v. 9; cf. I Pet. 3:19).

He humbled Himself (Phil. 2:6-8).
His body crucified and buried.
His Spirit quickened and descended.

II. His Resurrection.

His Spirit came up out of Sheol.
His body raised out of the grave (I Cor. 15:20).

III. His Ascension.

Forty days after His resurrection (Acts 1:3, 9).

Spirit, soul and body reunited (I Thess. 5:23).

Above the third heaven (II Cor. 12:1-4).

To the right hand of the Majesty on High (Heb. 1:3; 4:14; 7:25, 26).

IV. His Exaltation.

Above all the heavens (R. V.).
Above all principalities (Eph. 1:21).
Highly exalted (Phil. 2:9-11).
Given the pre-eminence (Col. 1:18).
Dwelling in light unapproachable (I Tim. 6:16).

Filling all things (Eph. 4:10).
Upholding all things (Heb. 1:3; cf. Col. 1:17).

Subduing all things (I Cor. 15:28; cf. Eph. 1:10; Phil. 3:21; Heb. 2:8-10).—Norman H. Camp.

PENTECOST

I. The Meaning of Pentecost.

1. The Spirit *on* them.
2. The Spirit *in* them.
3. The Spirit *through* them.

II. The Message of Pentecost.

1. Distinct from conversion.
2. Intended for service.
3. Proved by results.

III. The Secret of Pentecost.

1. Singleness of aim ("one accord") (Acts 2:1).
2. Preparedness of spirit ("continuing in prayer") (Acts 1:14; 2:1).
3. Willingness of life ("began to speak") (Acts 2:4).

IV. The Preaching of Pentecost.

1. Its matter—a personal Christ.
2. Its manner—clearly, completely, convincingly.

V. The Church of Pentecost.

1. Its life expressed—in truth, power, love, joy.
2. Its life explained—Christ for them, a Saviour accepted; Christ in them, a Friend experienced; Christ through them, a Master manifested.—W. H. Griffith Thomas.

THE HOLY SPIRIT NEEDED

Have ye received the Holy Ghost since ye believed?—Acts 19:2.

The apostle asks a personal question which ought to elicit an affirmative reply.

I. The Need of the Spirit is Indispensable:

1. To help in overcoming evil within and without.
2. To make the virtues and attributes of Christ real to the soul.
3. To be the soul's comforter, counsellor, consoler, guide, and inspiration.
4. To search the deep things of God and make them real. To cause Christ to appear glorious in life.

II. The View of the Holy Spirit is Essential to Works of Grace.

1. Conviction of sin: of the sin of unbelief—the rejection of God's highest manifestation of love.
2. Of the sin of rejecting God's standard of rightness in Christ.
3. Of the sinfulness of sin in the death of Christ on the cross.

III. The Holy Spirit a Realization. Conditions:

1. Converting one's way, ceasing to do evil, and surrender to will.
2. Abandonment of self to His will.
3. Definite belief and reception.
4. The Spirit takes full possession, and hence the manifestations of His fruits, and a victorious life.

Frances Ridley Havergal says: "If the King is indeed near of kin to us, the royal likeness will be recognizable."

The Readers of This Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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SEVEN SPIRITUAL THINGS

In I Corinthians

1. Spiritual People (2:13-15; 3:1).
2. Spiritual Discernment (2:13-16).
3. Spiritual Meat (10:3).
4. Spiritual Drink (10:4).
5. Spiritual Rock (10:4).
6. Spiritual Gifts (12:1; 14:1, 12).
7. Spiritual Body (15:44-46).—L. J. Derk.

"OFFENDED IN ME"

Matthew 11:6

Causes of offense with Christ are:

1. His declaration of universal sin (John 3:4).
 2. His condemnation of all who do not believe on Him (John 3:16-18).
 3. His demand of a thorough change of heart (Matt. 6:24; Luke 11:33).
 4. His insistence on self-denial in His followers (Matt. 10:38; John 15:19, 20).
- The King's Message.

SALVATION

God's Gift to a Lost and Dying World Analyzed

Grace for an undeserving man (Eph. 2:8, 9).

Redemption for an enslaved man (I Pet. 1:18, 19).

Justification for a guilty man (Rom. 3:24, 26; Gal. 2:16).

Forgiveness for a sin-separated man (Eph. 4:32; Luke 15:11-32).

Imputation for a poverty-stricken man (James 2:23).

Sanctification for a sin-stained man (Eph. 5:25-27).

Glorification for a sin-darkened man (II Cor. 3:14-18).

Propitiation for a hell-deserving man (Rom. 3:25).—E. E. P.

A SUGGESTION TO YOUNG SERMONIZERS

Analysis by Deduction

For none of us liveth to himself.—Romans 14:7.

Therefore:

1. No man is an isolated unit.
2. Others have their share of right in what a man has and is.
3. Every man is in some measure indebted to others.
4. Every man's life should be controlled by the fact of relation.

I can of mine own self do nothing.—John 5:30.

Without me ye can do nothing.—John 15:5.

I can do all things through Christ.—Philippians 4:13.

Therefore:

1. Apart from the Father, Christ Himself could not achieve good.
2. Without Christ, His disciples cannot achieve any good.
3. The power that Christ had from the Father He communicates to His disciples.

Work out in the same way John 1:2-4; I John 2:17; Matthew 24:35.—Robert J. Wardell.

May, 1931

MOTHER

Mother! the sweetest name on earth,
The one who kindly gave me birth;
I praise that dear old Saxon name
Above the titled ones of fame.

The fondest memories round thee fold
As I go back to days of old
When I was fondled on thy knee,
And days were spent in childish glee.

Thy rich, dark hair has turned to white,
Thine eyes are dim that once shone bright
And furrowed is thy once fair face,
But still you're sweet with mother grace.

Thy form is bent that was so fair,
Thy steps are measured now with care;
But still thou art the dearest form,
To bless and all our lives adorn.

May you be spared for years to come
To be the center of our home;
And may thy days be spent in rest
And with our love be always blest.

And when the crowning day shall come
May you be saved in that bright home,
And live forever with the blest
In that eternal land of rest.

—E. A. B., in *Our Hope*.

TWO WOMEN THE LORD COMMENDED

1. Poor Widow (Luke 21:3).
2. Mary of Bethany (Luke 10:42).—Stella S. Anderson.

PSALM 23

- I. Faith Confessing (v. 1).
- II. Experience testifying (vv. 2-5).
- III. Hope triumphing (v. 6).—C. G. Campbell.

SPIRITUAL IMPERATIVES

John 3 and 4

Christ's Own Category:

The **must** of a

- Spiritual Perspective*, "Ye must be born again" (John 3:7).
- Atoning Sacrifice*, "So must the Son of man be lifted up" (John 3:14).
- Heroic Humility*, "He must increase, but I must decrease" (John 3:30).
- Unselfish Service*, "Must needs go through Samaria" (John 4:4).
- Wholesome Worship*, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).—Elmer E. Tiedt.

"If I had all the mothers I ever saw to choose from, I would have chosen you."—Carlyle, in a letter to his mother.

* * *

It is to my mother that I owe everything. If I prefer the truth to all other things, it is the point of my mother's teaching. If I did not long ago perish in sin and misery it is because of the long and faithful tears with which she pleaded for me.—Saint Augustine.

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Wouldn't it be a gracious bit of justice for you to repay at least in part, to these children of Abraham, the blessings they have brought to you? They are without the Gospel, and in desperate need of the knowledge of salvation through the blood of the Lord Jesus Christ. Just say, Please send me your booklet "Jewish Mission Bonds."

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The Text that Comforted the Troubled Soul of John Wesley.—Mark 12:34.

The Text that Made David Livingstone a Missionary.—Matthew 28:19, 20.

The Text to which John Knox Anchored His Soul.—John 17:3.

The Text that Gave William Carey a World Vision.—Isaiah 54:2.

The Text that Made William Penn a Conqueror.—I John 5:4.

The Text on which Michael Faraday Staked Everything.—II Timothy 1:12.—Courtesy of J. G. Akin.

BUILDING UP THE SUNDAY EVENING SERVICE

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3. *Make the message evangelistic.* Present it in a positive manner, with a personal appeal.—George W. Forman, Alhambra, Calif.

YOUNG PEOPLE IN THE PREACHING SERVICE

"One thing that surprises me is the number of young people remaining for the preaching service." It was my successor on a certain field speaking to a brother pastor at presbytery. The young people of that church had not been attending the worship service. A number of things had been tried. At my suggestion, a plan was inaugurated whereby awards offered in Sunday School for attendance, lesson preparation, Bible brought, etc., could not be secured without the points given for church attendance. At the close of a year's trial, the plan had changed the whole complexion of the worship service. This plan is called the Christian Crusader System and is offered by the Duplex Envelope Company. It is the best thing I am acquainted with to date. It helps to build Christian character.

Fields differ, of course, and conditions vary. In this new oil town, the attendance of Sunday School pupils at the worship service is growing gradually without any pressure. We plan, however, to install the Crusader method next fall and look forward to an increased attendance at the preaching service.—David Rees-Jones, First Presbyterian Church, Borger, Tex.



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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelistic and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Sylvester Sanford recently closed a successful three weeks' campaign in the United Brethren Church, Sumner, Ill. The church and community were blessed.

George Stevens, assisted by C. W. and Mrs. Harris, closed a gracious meeting in a tabernacle in Hammond, Ind., on Easter Sunday. L. L. Marion is the pastor. Special musical programs were given each evening. Many found Christ as their Saviour.

The Lakin-Walker Evangelistic Party recently closed a campaign in the First Baptist Church, Gassaway, W. Va., which resulted in more than 150 decisions for Christ. Their next meeting was with the Baptist Church of North Parkersburg, W. Va., where more than fifty united with the church and many reconsecrations were recorded. The party is now in a glorious revival with the West Logan Baptist Church, Logan, W. Va. They covet the prayers of God's people.

Duncan McNeill conducted a three weeks' gospel campaign in the Ebenezer Evangelical Christian Church, Mauch Chunk, Pa., during February. Crowds filled the church nightly, and many were converted and blessed. For two weeks in March he preached in the Toledo Gospel Tabernacle. God's power was evident at every service, and every day some accepted Christ. Mr. McNeill's next engagement was in Lincoln, Neb.

The Vom Bruch Evangelistic Party recently closed a union campaign in Corona, Calif. A tent seating 1,200 was used and often found too small to accommodate the crowds. Mr. Vom Bruch writes, "The revival swept through the student body of the high school. On one night 110 young people responded to the call." A trombone quartette and several other musicians testified that henceforth their musical talents would be devoted to the Lord's service. Family altars were erected. Between two and three hundred converts were recorded. Mr. Vom Bruch left at once for Newark, N. J., where he is in meetings during April. In May this party will be in Atlanta, Ga. Mr. Walter R. MacDonald, song leader and associate evangelist of the party, was recently ordained to the ministry in the First Baptist Church at Riverside, of which Dr. W. W. Catherwood is pastor. Mr. MacDonald will continue with the party, who will soon bring to a close their twentieth year of evangelism.

May, 1931

V. E. Squibb reports a two weeks' meeting in February in the First Baptist Church of Mentone, Ind., of which he is pastor. There were four received for baptism and two upon Christian experience.

R. I. Humberd gave his Bible Chart Lectures the first week in March in the Central Presbyterian Church of Columbus, Ohio, of which Dr. F. H. Throop is pastor.

John L. Isaacs, pastor of the First Baptist Church, Medicine Lodge, Kan., sends the following report: "We have just closed a most gracious revival in our church. Our hearts are rejoicing because the Lord heard us in the salvation of the lost and refreshing of the power of His people."

Glenn C. and Mrs. Oldaker have been singing and telling out the gospel story in Pennsylvania since December, with many souls being won to Christ. They recently assisted in union meetings in Culpeper, Va., with the Methodists and Lutherans. Their next engagement is with M. R. Jophet, of Washington, D. C., in Cherrydale, Va., beginning April 12.

Dr. James Rayburn and O. A. Cheek engaged in a union tabernacle revival at Grand Junction, Colo., extending from February 22 to March 23. The towns of Fruita, Palisade and Fruit Vale shared in the joy of the revival. Nearly seven hundred individuals went forward to give their hearts to God or for reconsecration. Many will unite with the various churches because of the meetings. On March 29 the evangelist began an engagement at Edmond, Okla.

John W. Troy reports: "God gave us a blessed meeting in Logansport, Ind. There were 299 who accepted Christ as their Saviour. On the closing night the high school auditorium was crowded as early as 6:30. A hundred young people from 15 to 35 years of age dedicated their lives to Christian service. Some intend to take correspondence courses from the Moody Bible Institute. Eight of them are pastor's sons. Seven of the converts were Catholics, and two people, a woman and a man, were on their way to commit suicide when they came to the meeting and found God. There was a day of fasting and prayer and hundreds attended." From Logansport, Mr. Troy went to Dayton, Ohio, for an engagement, and from there to Seymour, Ind., for a city-wide union campaign.



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G. A. DeFlon and A. J. Fitt closed meetings in Akron, Colo., March 8. On March 18 they started work at the Baptist Church at Boone, Colo. The interest was good.

Paul and Mrs. White recently assisted in meetings in the Evangelical Church of Nappanee, Ind., and the Methodist Episcopal Church of Apollo, Pa. They report good meetings and splendid results. In the Apollo campaign there were 200 professions and 80 members added to the church.

The Vinaroffs, gospel musicians and pastor's helpers, assisted the pastor of the Derry Street United Brethren Church in Harrisburg, Pa., for three weeks, closing March 22. Preparation was made well in advance for the meetings, which resulted in the conversion and reconsecration of 106 persons. From Harrisburg the Vinaroffs went to Akron, Ohio.

Dan Shannon held a series of revival services during February in the United Church of Springboro, Pa., in which John Dornhoefer is pastor. The services were blessed of God and the members were edified in the faith. Nine decisions for Christ were recorded.

Earl L. Wolslegel has conducted four campaigns since the first of the year, and reports approximately 300 professions of faith as the result. Since April Mr. Wolslegel is engaged in meetings in Greenville, N. C., where the Lord is blessing his efforts.

Anton Cedarholm recently conducted a campaign in Minneapolis, Minn., in the First Swedish Baptist Church. The interest and attendance was so great that the large crowds could not be accommodated in the main auditorium, and a loud speaker was installed in the lower auditorium to take care of the overflow. Many publicly confessed Jesus Christ as Saviour and Lord. Mr. Cedarholm's next engagement will be in the First Baptist Church of Appleton, Wis., followed by a united campaign in Red Wing, Minn.

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July 20 to Aug. 1

Guthrie, Okla., Bible Conference
July 19 to Aug. 2

Mt. Lake Park, Md.,
Aug. 9-16

Colorado Springs, Colo., Bible Conference
Aug. 16 to 23

Cedar Lake, Ind., Bible Conference
Aug. 23 to 30

Eagles Mere, Pa., Bible Conference
Aug. 30 to Sept. 6

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Pearle Ludwick assisted in meetings in the United Brethren Church of Bellefonte, Pa., where G. E. Householder is pastor. Over one hundred conversions were reported.

Charles F. Wiegles conducted meetings in March in Hudson, Mich., where a great blessing was received and Christians were built up in the faith.

Guy W. Green and E. L. Frisen held meetings for the Ministerial Alliance of Kankakee, Ill., March 11-22. Seven churches co-operated. The services were held in the auditorium of the First Methodist Church. The place was filled nightly. A young people's session at 6:30 o'clock the last Sunday night drew 700 in attendance.

Winona Lake Conference Association is conducting its unique summer school again this year. There will be two semesters of fifteen days each. Nationally known educators representing the orthodox schools of the land, who are recognized as authority in their fields, will instruct the classes. The dates are from July 8-25 and from July 27-August 14.

The first annual Florida Fellowship Conference was held at Miami, Fla., February 1-22, under the direction of J. Elwin Wright, of Rumney. Evangelist Grimes conducted most of the evening services and a large number of conversions resulted from his ministry. In April Mr. Grimes is one of the principal speakers in the spring series of Regional Fellowship Conferences for New England, to be held at the Park Street Church, Boston, April 14-16, also in the Baptist Church, Barre, Vt., April 17-19.

The Canadian Keswick Conference announces that C. J. Rolls, former dean of the New Zealand Bible Training Institute, will be one of the principal speakers during the month of August. This is the eighth season for the Canadian Keswick and each year has shown a remarkable growth in attendance and interest. Conference groups meet from early in July until the end of August, and guests this year are again promised a rich spiritual feast in the leadership provided, as well as in joyous Christian fellowship amid delightful surroundings in the Muskoka Lakes district of Ontario. The Toronto address is 366 Bay Street.

The Southern Evangelistic Association has planned a city-wide campaign for Atlanta, Ga., for the month of May. Seven evangelists and their singers have been invited to conduct simultaneous meetings throughout the city. Among those who will conduct meetings are Dr. William E. Biederwolf, Harry Vom Bruch, George T. Stevens, and Marshall Mott. Preparation for the campaign is being made by radio over WSB, and in noon meetings at the Kimball House during the past six weeks. These meetings are being conducted by Dr. George E. Guille, Arthur McKee, Ralph Dubose, and Dr. W. H. Houghton. The Southern Evangelistic Association earnestly ask prayers for this great work which is entirely a work of faith.

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Moody Bible Institute Monthly

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. J. E. Conant conducted special meetings in the Kenmore Baptist Church, Akron, Ohio, March 22-April 5. G. M. Enderline is pastor.

James F. Harrison held a series of meetings in Dalton City, Ill., for the Presbyterian and the United Brethren Churches, from March 8-19. He reported thirty-six conversions and seventy-five consecrations. On March 22 he began a series of meetings in the Baptist Church in Ceresco, Mich., R. T. Campbell, pastor.

Harry McCormick Lintz held a meeting in the Calvary Presbyterian Church, Philadelphia, Pa., Linwood T. Geiger, pastor. There was evidence of the power of the Holy Spirit in these meetings. There were seventy persons professed conversion. A series of meetings opened on March 22 in the Baptist Church of Detroit, Mich., A. H. Kerhl, pastor. The results were most encouraging.

Dr. Henry Ostrom was associated with Dr. J. W. Mahood in simultaneous meetings in the city of London, Ont., from March 1-8. The meetings were held in the Talbot Street Church, of which J. A. Johnston is pastor, and the Wellington United Church, of which J. H. Dudgeon is pastor. There were sixty conversions and fifty consecrations reported. Dr. Ostrom was one of the speakers at the Charleston, S. C., conference, March 15-22, leaving the conference early to open meetings in Bemidji, Minn., in the First Baptist Church, of which E. A. Deake is pastor. There was splendid co-operation in these meetings as well as fine preparation. The meetings closed on March 29.

Dr. J. W. Mahood was prevailed upon to continue a week longer in London, Ont., at the Egerton Street Baptist Church after the Talbot Street meetings closed. There were fifty conversions reported. On March 13 Dr. Mahood went to Montreal to make the preliminary arrangements for the Bible conference, which was to be held in the Stanley Presbyterian Church, March 29-April 3, W. K. Reid, pastor.

W. W. Shannon held evangelistic meetings, March 3-15, in the Whitman Memorial Church, Seattle, Wash., of which D. W. Cram is pastor. The meetings were moved with power and there were 120 conversions. From March 22-28, Mr. Shannon held a series of meetings at Chico, Calif., in the First Baptist Church, L. G. Morony, pastor.

Gideon F. Higginbotham held a series of meetings from March 8-22 in the Baptist Church of Waterford, Calif., of which Pitt Walton is pastor. There were thirty-eight conversions and one hundred consecrations.

Two Bible conferences were held in the Southeast during March. In Augusta, the Curtis Baptist Church, Dr. E. C. Sheridan, pastor, was again host to the conference. The speakers were Dr. James M. Gray, Dr. George E. Guille, Bishop Horace M. DuBose, and James A. Sutherland. T. J. and Mrs. Bittikofer were in charge of the music. In Charleston, S. C., the conference was held in the Second Presbyterian Church, Dr. J. W.

Hickman, pastor. The speakers at the Augusta conference spent part of the week here, being augmented, however, by Dr. Henry Ostrom. The music was in charge of Loren G. and Mrs. Jones. The success of both conferences gives credit to the churches for the capable attention given to the preparations.

FUTURE ENGAGEMENTS

Harry O. Anderson—May 3, Hollywood, Calif.
"The Bonney Workers"—Apr. 5-26, Topeka, Kan.; May 24-June 7, Tecumseh, Okla.; June 14-28, Kerens, Tex.; June 29-July 12, Troy, Tex.; July 13-26, Taylor, Tex.
"The Singing Brooks"—Apr. 20-May 3, Silver City, Ia.
John W. Erskine—Apr. 7-26, Gagetown, Mich.; May 10-24, Mackinaw City, Mich.; May 31-June 14, Fife Lake, Mich.; June 21-July 12, Long Rapids and Spratt, Mich.
Homer W. Grimes—April, Maine; May, Lynn, Mass.; June, Nyack, N. Y.
The Kindigs—Apr. 13-26, Carbondale, Ill.; Apr. 27-May 10, Eldorado, Ill.
Richard Nyberg—Apr. 12-26, Bear Lake, Mich.; May 17-June 7, Cumberland, O.
W. E. Pietsch—April, Montreal and New York.
Sylvester Sanford—Apr. 20-May 3, Galesburg, Ill.; May 4-17, Bradley, Ill.; May 19-31, Glasford, Ill.; June 2-14, Morocco, Ind.; June 15-28, LaFayette, Ill.; June 30-July 12, Clarksville, Ill.
Gipsy Smith-McKee Party—Apr. 26-May 17, East Point, Ga.; May 24-June 14, Excelsior Springs, Mo.; July 26-August 2, Moundsville, W. Va.
G. E. Vinaroff—Apr. 6-26, Alliance, O.; June 21-July 12, Kiester, Minn.
Harry Vom Bruch—April, Newark, N. J.

FORTHCOMING CONFERENCES

Bible School Park (N. Y.) Bible Conference, July 24-Aug. 2.
Canadian Keswick, Muskoka Lake (Ont.) First Conference July 5-Aug. 9; Second Conference Aug. 14-Aug. 23.
Cedar Falls (Iowa) Bible Conference, July 26-Aug. 2.
Chautauqua (Ohio) Bible Conference, July 5-12.
Dixon (Ill.) Bible Conference, July 12-19.
East Northfield (Mass.) General Conference of Christian Workers, Aug. 1-17.
Grove City (Pa.) Bible School, July 31-Aug. 9.
Gull Lake (Mich.) Bible Conference, June 27-Aug. 15.
Medicine Lake (Minn.) Bible Camp, Aug. 3-16.
Mildred (Minn.) Bible Conference of Northern Gospel Mission, July 23-Aug. 2.
Moody Bible Institute Summer Bible Conferences: Montrose, Pa., Teacher Training School, July 13-19.
Ministerial Institute, July 20-30.
Guthrie, Okla., July 19-Aug. 2.
Ocean Grove, N. J., July 20-Aug. 1.
Colorado Springs, Colo., Aug. 16-23.
Cedar Lake, Ind., Aug. 23-30.
Eagles Mere, Pa., Aug. 29-Sept. 6.
Mount Gretna (Pa.) Bible Conference, Aug. 30-Sept. 7.
Ocean Grove (N. J.) Camp Meeting, Aug. 28-Sept. 7.
Siloam Springs (Ark.) Bible Conference, June 14-21.
Stony Brook (L. I., N. Y.) Summer Gatherings; Interdenominational Laymen's Conference, Aug. 1-8.

Young People's Conference, Aug. 8-15.
Constructive Bible Teaching and Prophecy Conference, Aug. 15-22.
Stony Brook Bible Conference, Aug. 22-30.
Sulphur Springs (Ark.) Bible Conference, June 21-28.
Victorious Life Conferences, Keswick, N. J., as follows: May 29-31, June 20-28, July 3-5, July 11-19, July 25-Aug. 2, Aug. 9-16, Aug. 22-30, Sept. 4-7, Sept. 25-27, Oct. 30-Nov. 1, Nov. 27-29.
Winona Lake (Ind.) Summer Conferences and Schools:
School of Missions, June 23-30.
School of Theology, July 8-Aug. 14.
School of Jewish Missions, Aug. 7-14.
School of Sacred Music, Aug. 10-22.
Bible Conference, Aug. 14-23.
World Conference on Christian Fundamentals, Philadelphia, Pa., May 17-24.

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CORRECTION

The prices of **When the Brewer Had the Stranglehold**, by Ernest Gordon, published by the Alcohol Information Committee, 150 Fifth Ave., New York, were incorrectly quoted in the review which appeared in this department of the March issue. The correct prices are: Cloth, \$1.50; paper, 75c, each.

The Virgin Birth, by R. I. Humbert.

This is the substance of a chart lecture which the author has been giving on the platform and which has also been published in *Christ Life*. The author shows his familiarity with all the arguments for the virgin birth and presents all the facts in an interesting way. An accompanying chart enables the reader to readily trace the genealogy of our Lord. It is probably the most compact and comprehensive study of this vital doctrine that has been produced.

18 pages. 9x3½ inches. R. I. Humbert, Lake Odessa, Mich. 10 cents. C. H. B.

The Home and Extension Department of the Sunday School, by Joseph T. Watts.

The author, who is now general secretary of the Maryland Baptist State Mission Board, is well qualified to outline the work of the Home and Extension Department of the Sunday School. The rapid development and increasing value of this department to the church is becoming more and more evident in our day. These ten chapters deal with every phase of the work in a clear succinct way. Every page is interesting, leaving no room for useless material. The chapters are introduced by an orderly outline and close with a well-chosen set of review questions. Its many excellent features ought to commend it to the public.

141 pages. 7½x5 inches. Sunday School Board of the Southern Baptist Convention Nashville, Tenn. J. A. V. G.

The Adult Department in the Sunday School, by Wm. P. Phillips.

In his Foreword the author points out that the departmentization of the Sunday School has been a slow but steady process. Christian leaders will be happy, however, to note that in our day a great desire has been created to organize the adults also. He writes out of a wide experience as a Sunday School builder and promoter, which feature alone commends the book highly to those who are interested in this important movement. There are twelve chapters covering the origin, organization, duties of officers, housing, and a chapter on "The Teacher and His Work." Every chapter is separately outlined, and questions for review and examinations are found at the back of the book. It is a work which is well arranged for the classroom.

244 pages. 7½x5 inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 40 cents. J. A. V. G.

A Tamarisk Garden Blessed with Rain, an autobiography of Pastor Ren.

Two years ago there passed away, in the city of Hangchow, China, a very remarkable man. A scholarly gentleman of the old Confucian type, a faithful disciple of the Lord Jesus Christ, for nearly sixty years Pastor Ren was not only an outstanding character in his own community, but well known among the Christian believers all over China. From early years, at the time of his conversion, he was intimately associated with J. Hudson Taylor, the founder of the China Inland Mission, and had much to do with the

development of the church planted by that society in the Province of Chekiang.

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228 pages. 7½x5 inches. China Inland Mission, Philadelphia. \$1.00. W. H. H.

Marah: Bitter Waters Made Sweet, by John C. Blackburn.

This attractive book in art paper cover offers a helpful homily on the meaning of suffering, and continues with a Scripture text and beautiful poem for each day of a month. Many of the poems are well known, though names of authors are in most instances omitted. The book would bring blessing to the heart of an invalid friend, or to one who is puzzled with the ways of Providence.

88 pages. 6½x4½ inches. John C. Blackburn, 128 East Lake Drive, Atlanta, Ga. Twenty-five cents. W. M. R.

The Turn toward Peace, by Florence Brewer Boeckel.

Whatever may be our personal opinions on the subject of abolishing war, all readers must agree that Mrs. Boeckel has produced a noteworthy book. The whole war question, with all its implications, is discussed in a masterly way by one who knows the facts and there is not a dull page from start to finish. The chief motive of the book is pointing out the way of peace and two chapters are given to a vigorous discussion of each of the following timely themes: Why We Must Have Peace; Ways and Means of Settling Disputes without War; What Delays the Abandonment of War; and Forces Making for Peace. No one can read this book without being shocked into some vigorous thinking.

214 pages. 7½x5½ inches. Friendship Press, New York. Cloth \$1.00; paper 60 cents. W. H. H.

First English New Testament and Luther, by L. Franklin Gruber, D.D., LL.D.

True to its title, this book sets forth the question as to what extent William Tyndale based his New Testament upon Luther's translation. We believe that Dr. Gruber has presented sufficient testimony to warrant a logical conclusion in the matter. In tracing such testimony and history of the controversy, he evinces thorough acquaintance with sources, honest research and able scholarship. Although written in a scholarly way, there is an absence of technicalities so common to works in this field. The book is very readable. Part I deals with "The Historical Evidence," and Part II with "The Biographical Facts."

126 pages. 7½x5½ inches. The Lutheran Literary Board, Burlington, Ia. \$1.25. J. A. V. G.

Digging up the Past, by C. Leonard Woolley.

Here is a series of popular addresses, first broadcast in England, designed to explain and justify scientific methods of excavating ancient objects. It is a fascinating story illustrated with thirty photographs. We see how city ruins become buried, by siege, fires, and repeated rebuilding on the spot. Next the plan of digging, organization of laborers, and minute care required in recording every detail of structure or contents as inch by inch the site of tomb or dwelling is explored. Afterward the equally laborious task of preparing the fragile remains of bodies or furniture for shipment home,

where months of laboratory study gradually unlock their secrets, revealing the daily life, customs and surroundings of ancient races. Thus we have learned, though unmentioned in any manuscript or tablet found there, that many private houses in Abraham's Ur possessed family chapels. This book helps us realize our immense debt to archaeology.

147 pages. 7x5 inches. Charles Scribner's Sons, New York. \$2.00. H. E. S.

That Flame of Living Fire, by Clarence True Wilson, D.D.

The author of this book, one of the most widely known officials in the Methodist Episcopal Church, makes urgent appeal for a vital experience of the fullness and the power of the Holy Spirit in the life and work of believers. Dr. Wilson is a believer in the inspiration of the Word and the divine mission of Christ Jesus. His language and allusions are frequently Methodist, or Wesleyan, but the reader, though of another fold, must surely find challenge here. The last seventy pages give a most interesting account of the character and work of the late Bishop Matthew Simpson.

204 pages. 7½x5½ inches. Richard R. Smith, New York. \$1.50. W. M. R.

Family Prayers, by Henry Bernard Hemminger, D.D.

This book contains suggested prayers for morning and evening devotion, prayers for every day of the week, table prayers, and prayers for various conditions and experiences incident to the Christian life. In this list will be found prayers of repentance, for gifts of the Spirit, for personal purity, patience in time of suffering, to prevent sinful thoughts, for those that mourn, prayers of parents, prayers of those about to be married, prayers for self-examination, prayers for reception of the sacraments of the Church, etc. For those who lack the ability to particularly express their heart longings and particular needs, this book will be found quite helpful. Its most reverent spirit and loyalty to the Scriptures will aid in the cultivation of the spirit of reverence and devotion.

88 pages. 7½x5 inches. Concordia Publishing House, St. Louis, Mo. 60 cents. P. B. F.

The Life Story of Brigham Young, by Susa Young Gates and Leah D. Widtsoe.

The contribution of this "empire builder of the West," as Senator Smoot calls him in a Foreword, may not be widely remembered today, but it cannot be ignored in any just appraisal of our country's development. This vivid narrative by a daughter, in collaboration with her daughter, is not simply an intimate portrait of the man himself, but shows his transport of 12,000 people and extensive cattle herds across 2,000 miles of country affording little sustenance for such caravans, and his building of cities with industries, banks, railroads, to result in large economic prosperity in the heart of the American Desert.

The secret of his magnetic leadership baffles one, though he inherited from Puritan ancestors a Yankee shrewdness, versatility, and indomitable energy. Mormon doctrines are left unexplained for the most part, but plural marriage is defended as affording the latter an opportunity for the mortal embodiment they crave. Less than four per cent of the Mormons ever practiced it, and now the church accepts our government's prohibition and excommunicates any members disobeying. The impression received is that Mormonism is a materialistic brotherhood, satisfied with worldly interests, and its religious aspirations rising little above the dance and theatre it approves and promotes. Its highly effective church government is a democracy strangely dominated by a common belief—a political example perhaps never duplicated in history.

406 pages. 9x6 inches. Macmillan Company, New York. \$5.00. H. E. S.

Moody Bible Institute Monthly

Forty Years on the Labrador, the Life Story of Sir Wilfred Grenfell, by Ernest H. Hayes.

Much has been written concerning the famous doctor-missionary of the Labrador, yet this present biography has been prepared to meet an obvious need. It has not been possible before to get a consecutive story of Grenfell's life and work, told in brief compass, and so arranged as to show its steady development down to the present time.

Mr. Hayes has been at pains, therefore, to arrange the leading events in his life in their proper chronological order; to select typical incidents that show his gallant and sacred service for Jesus Christ; and to describe them in such fashion as to constitute an eminently readable and deeply interesting story, rather than a mere recital of bare facts.

Now, in the year 1931, the great work of Sir Grenfell still moves steadily forward and at sixty-five, Grenfell is as optimistic and energetic as ever.

128 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. W. H. H.

Stories Jesus Heard and Stories Jesus Told, by Carrie Burr Prouty.

The author of this book is an adept in the use of the narrative style, and the Old Testament and New Testament stories are told in language so direct and unadorned that mothers and teachers will find the material well adapted to use with young children. There are thirty Old Testament narratives and twenty from the New Testament. Nine attractive illustrations are included.

248 pages. 8x8 inches. W. A. Wilde Company, Boston. \$1.50. W. M. R.

Glimpses of the Lives of Great Missionary Women, by Paul E. Kretzmann.

This is the ninth in a series of brochures on missionary subjects issued by the Concordia Publishing House, and sketches the influence of eleven women whom the Lord has honored in effective service in Ceylon, India, Africa, and Persia.

99 pages. 7½x5 inches. Concordia Publishing House, St. Louis, Mo. 40 cents. J. R. R.

The Remarkable Jew, God's Great Timepiece;

The League of Nations and the Resurrection of the Old Roman Empire; The Anglo-Saxon Nation, or Is Great Britain Israel?

The Coming Northern Confederacy, or the Future of Russia, by L. Sale-Harrison, B.D.

These four Bible studies by an Australian writer discuss prophetic subjects in very clear and scriptural fashion. He traces the developing history of the chosen people in their relations with other nations until, in Daniel's seventieth week and after their return to Palestine in unbelief, they shall be attacked by a northern confederacy, identified as Russia and Germany. He produces strong evidence that the British are the scriptural Tarsish and not the lost tribes, but believes that in conjunction with Americans they will rally to the Jewish defense, and at length withdraw from the League of Nations.

Many will be surprised to discover how much the Bible reveals on these matters; also to learn that the principal events in Jewish history are linked by the occurrence of later ones on the exact anniversaries of the earlier. Remarkable progress and plans in Palestine today are described to quicken our interest in God's movements there and among the nations once composing the Roman Empire. We warmly commend these booklets to all students of the Word.

All 7½x5½ inches. (1) 122 pages, 50 cents. (2) 61 pages, 25 cents. (3) 30 pages, 20 cents. (4) 29 pages, 15 cents. The Evangelical Press, Harrisburg, Pa. H. E. S.

How to Teach Young People and Adults in the Sunday School, by G. S. Dobbins, Th.D.

Those who aspire to further improvement in the art of teaching will find here a rare storehouse of material. The author exhibits a wide knowledge of the subject and is logical in his presentation. Every chapter is outlined, together with a set of questions for review and discussion. It is unusually well arranged as a textbook. All the essential aspects of the teaching ministry are given in definite, concise form. This book ought to command a prominent place among those interested in the field of teaching.

206 pages. 7½x5 inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. J. A. V. G.

Educational Movements of Today, by Walter Albion Squires.

The author writes thoughtfully and dispassionately of influences operating in America to secularize education to the exclusion of religion, which most of all has fashioned our present civilization. Without making sensational charges, he points out certain facts of profound significance, giving credit to the constructive and warning of the destructive factors in the education of youth. Astonishing comparisons are made between modern textbooks and those of former years to show the disappearance of moral and religious instruction. A similar examination of some of the textbooks of our colleges and the curriculum of our Sunday Schools indicates an educational trend which will ultimately undermine the moral and religious foundations of the nation. He recommends the Week Day Church School as the best means by which the home, Church and State can unite in furthering the much neglected religious instruction of the day.

268 pages. 7½x5 inches. Board of Christian Education, Presbyterian Church, U. S. A. C. H. B.

The Evangelization of Pagan Africa, by J. Du Plessis, Litt.D., D.D.

Mid-African missions here find their proper orientation in relation to exploration and colonization, and those political and commercial movements so inseparable from the opening up of the continent.

Professor Du Plessis was born in Africa, and has traversed it three times, visiting missions and gaining first-hand information. This intimate contact with original sources has given him competence and accuracy not only within the scope of his observations, but qualified him to appraise and interpret the immense amount of valuable material which he presents on the earliest history of missions in Central Africa. He has rendered an invaluable service in gathering into one volume so much material for the student of African missions. This deposit, together with his fuller history of mission work in South Africa, provided in an earlier work, constitutes a survey and record which will form a standard work of reference. Copies of this book can be obtained from G. E. Steckert and Company, 31 East Tenth Street, New York City.

408 pages. 9½x6½ inches. Juta and Company, Limited, Cape Town, South Africa. J. R. R.

Whither America? by James Logan Gordon, D.D.

A brief Introduction to this book is provided by the eminent S. D. Gordon, brother of the author. The style of the chapters is challenging, arresting and awakening. The ethical standards of the author are correct, and much of interest will reward the reader. However, there is small direct reference to the power of a living Christ making for a better civilization through individual redemption, and the glory that shall follow the return of Christ is not in the author's view of things.

158 pages. 7½x5 inches. Fleming H. Revell Company, New York and Chicago. \$1.25. W. M. R.

Commentary on St. Paul's Epistle to the Galatians, by Dr. Martin Luther.

A new edition from the pen of the great reformer corrected and revised by Rev. Erasmus Middleton, with a most helpful Foreword by Dr. Leander S. Keyser. Quoting from Dr. Keyser: "It is indeed a pleasure to recommend this new edition of Erasmus Middleton's smooth, fluent and accurate translation of Luther's truly classical work on Galatians. It is a good deal more than an ordinary commentary; it is also a profound and incisive application of the fundamental principles of the gospel to human life and Christian experience. Most sincerely do I hope that this book will have a wide circulation."

536 pages. 8½x5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$3.50. J. A. V. G.

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Revelation: The Book with a Blessing, by Samuel F. Furnard.

A Foreword by Samuel H. Wilkinson is a sufficient endorsement for this book, which does not mean, however, that every particular interpretation is accepted by the present writer; for example, that the woman of the twelfth chapter represents the Church. But the volume gives evidence of devout study and is a suggestive and helpful contribution to a better understanding of the Revelation. The style is simple and not "heavy." The contents appeal both to head and heart. We have profited by reviewing it and are sure every reader will be helped by it.

150 pages. 7½x5 inches. Marshall, Morgan and Scott, London. \$1.00. G. S.

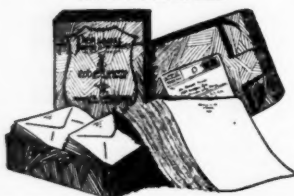
Guinness of Honan, a Biography of G. Whitfield Guinness, by his sister, Mrs. Howard Taylor.

Here is a book of first rank, one that should be widely read, for there is a blessing within its covers. Seldom does it happen that the son of such an eminent personage as H. Grattan Guinness ever attains to the distinction of having a biography all his own. But, like other members of his family, Whitfield proved himself entirely worthy.

For thirty years his medical ministry in China was a glowing witness to the love of his beloved Lord. To him, ministry to suffering bodies was only a means of opening doors to suffering hearts. The hospital at Kaifeng was not just a hospital, but a center of virile spiritual ministry. Multitudes of suffering ones were not only relieved of bodily distresses, but led to know the joy of salvation; and scores of young Christians were trained as doctors or nurses, who also knew how to bring restoration to the spiritually blind and dead.

322 pages. 8½x5½ inches. China Inland Mission, Philadelphia. \$1.75. W. H. H.

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91 pages. 7¼x5 inches. G. F. Vallance, Goodmayes, Essex, Eng. 85 cents. W. N.

The Jeffersonian Ideals of Religious Liberty, by Walter A. Maier, Ph.D.

This is an address on this most vital subject delivered at the University of Virginia August 9, 1930. This lecture deals with a matter of great importance to American citizens today. More and more we are faced with the necessity of clear thinking on the problem of the separation of the Church and State. While not agreeing with Jefferson's religious views, all true Americans should prize highly his clear thought concerning this most important matter and the contribution he has made to our national freedom.

22 pages. 8x5¼ inches. Concordia Publishing House, St. Louis, Mo. P. B. F.

The Bible at the Bar, by Rev. W. M. Robertson.

Here in brief compass is an extremely satisfying defense of the Bible by the gifted and scholarly pastor of Metropolitan Tabernacle, Vancouver. Presented in the spoken form as delivered before large week-night audiences, the eleven addresses strongly defend the entire inerrancy of Scripture, affording new grounds for this position and effectively answering opponents, showing also the "disastrous results of dethroning revelation." Dr. Arthur I. Brown of the Royal College of Surgeons, in Edinburgh, contributes a Foreword. It is an excellent book to loan young people or others who may be perplexed.

150 pages. 7x5 inches. Shears and Company, Ltd., Vancouver, B. C. \$1.25. H. E. S.

Mothers of Famous Men, by Archer Wallace.

The author is already known among young people for the splendid books he has written for boys. Here is a book that will be equally instructive and interesting for our young women, as it demonstrates the quiet but powerful influence of a good mother. Among the sixteen women which the author has selected are the mothers of Augustine, Wesley, Washington, Edward VII, Goethe, Benjamin West, John Quincy Adams, John B. Gough, Abraham Lincoln, Lord Haldane, Gipsy Smith, and Booker T. Washington. Not only should this book have a place in the young women's library, but also it can be used fittingly by public speakers in the preparation of Mother's Day addresses.

105 pages. 7¼x5 inches. Richard R. Smith, New York. \$1.00. C. H. B.

Diana's Indian Diary, by Isabel Brown Rose, the author of *Diana Drew*.

A most extraordinary portrayal of missionary life in India; nothing prosey or formal, but every page throbbing with interest. Written in the form of a diary, the story of missionary experience is interwoven with the drama of present day events and prominent personalities that make India the center of world-wide interest and concern. We have not seen a more cleverly written book, combining much up-to-date information, close-up impressions of outstanding characters, illuminating side lights on the violent social agitations, and at the same time disclosing the inner life and thought of some devoted hard working missionaries.

A most interesting and helpful volume for both missionary circles and private reading.

248 pages. 7¼x5 inches. Richard R. Smith, New York. \$1.50. W. H. H.

Solving Life's Everyday Problems, by James Gordon Gilkey, M.A., D.D.

This popular pastor in Springfield, Mass., in a dozen very attractive and stimulating chapters answers such practical questions as, Getting a Perspective on Success, Taking Second Place Gracefully, Shaping One's Own Personality, Keeping Life Reasonably Simple, and Taking Criticism in the Right Way. His suggestions are wise, wholesome and convincing, although one sometimes feels they fall short of adequately disclosing the blessing and power Christ offers to every human life. We believe this book will prove very helpful to many who are conscious of comparative failure yet cannot tell the cause for it.

233 pages. 7¼x5 inches. Macmillan Company, New York. \$1.75. H. E. S.

Peter: Life and Letters, by William Dallmann.

The first part is an unusual biography, interweaving with all the words of Scripture about Peter a large amount of supplemental information, besides beautiful poetry which his life has inspired. There are also shrewd comments and striking applications to the Christian's daily walk. For instance, it is suggested that the great draft of fish after Christ preached on the lake to the people ashore was the rent He paid Peter for the use of his boat. The rest of the volume is a scholarly commentary on the Petrine epistles, with a discussion of all the evidence as to the presence of Peter in Rome. This leading Lutheran writer demonstrates the weakness of Roman Catholic claims. Sixty-six of the world's great pictures are reproduced and the press work is worthy of the subject in every detail.

232 pages. 10x7 inches. Concordia Publishing House, St. Louis, Mo. \$3.50. H. E. S.

The Karl Barth Theology, or The New Transcendentalism, by Alvin Sylvester Zerbe, Ph. D., D. D.

With the exception of Brunner's *The Theology of Crisis* and one or two of Karl Barth's less important works, Barthianism has been shut up to those who read the German. Even then Barth's peculiar theology is well nigh buried beneath the dialectic dress of the mother tongue. Dr. Zerbe has therefore rendered an inestimable service to students of theology by analyzing Barth's numerous writings and those of such Barthians as Brunner, Thurneysen, Bultmann, Gogarten, Heinrich Barth, Knittmeyer, Mez, and Kolffhaus. After the prolegomena Dr. Zerbe analyzes first the Barthian dualisms, then its transcendentalism. The greatest error of Barthianism is its view of our Lord who is "Jesus in time; Christ in eternity." "Jesus Christ," says Barth, "is not a supernatural mystery; Jesus Christ is not the goal which we hope to reach after conversion." While philosophic throughout, the author simplifies the thisside-thatside, yes-no, agnostic-theistic, modernistic-fundamentalistic, traditional-higher critical, philosophy of religion of this new transcendentalism, exposing its many inconsistencies. Barth is shown to lean heavily on Kohlbruegge, going beyond him in a pessimistic view of man and an emphasis upon the wrath of God. He is shown to be agnostic in his thinking because dominated by the Kantian unknowableness of the thing-in-itself. Thurneysen and others are shown to be Grafians who, following Graf and Duham, accept the negative criticism of the Old Testament. Bultmann is shown to accept the destructive criticism of the New Testament. The most illuminating feature of Dr. Zerbe's analysis is the way in which he exposes the allegorical methods of this new school. Dr. Zerbe places us under genuine obligation with his clear and fair exposition of the Barthian movement.

278 pages. 8½x6 inches. Central Publishing Co., Cleveland, Ohio. \$2.25. H. F. S.

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William M. Runyan

SPECIAL MINISTRIES

Dr. James M. Gray was the speaker from March 9—13 for the noon meetings held under the auspices of the Christian Business Men's Committee in the Grand Opera House, Chicago. From March 15—19 he gave expository addresses at the Bible conference at Augusta, Ga., the sessions being held in the Curtis Baptist Church, Rev. E. C. Sheridan, pastor; and from March 20—22 in the conference at Charleston, S. C., in the Second Presbyterian Church, Rev. J. W. Hickman, pastor. From March 29—April 3, Dr. Gray was at Westmount, Que., Canada, in the Stanley Presbyterian Church, Rev. W. D. Reid, D. D., pastor.

Rev. Solomon Birnbaum, by special request, on March 20, gave an address and demonstration on the meaning of the Tabernacle before the Illinois Occupational Therapy Meeting, held in the New Marcy Center. Forty-seven professional women representing a number of the city hospitals were in attendance. The superintendent of the Center reports: "The interest among the women was profound."

MISS DEAL HEARD IN CONCERT

Miss Alice R. Deal, for some years instructor of pipe organ at the Institute, has recently participated in a number of concerts in Kimball Hall, Chicago, with groups of musicians—the Chicago Club of Women Organists and Musicians' Club of Women. Of the latter event, held on February 23, the *Music News* reports, "Miss Deal closed the program with a brilliant group of well chosen numbers. She showed rare artistry and complete command of technicalities. Force, speed, and careful shading were but a few of the admirable qualities displayed."

W. W. HADLEY TO ROCKFORD MISSION

After serving the Institute nearly fourteen years as information clerk, W. W. Hadley, has tendered his resignation to enter upon the superintendency of the Union Gospel Mission at Rockford, Ill. Mr. Hadley will be in succession to Louis D. Hill '27, who is obliged to seek restoration of health.

This mission field offers an excellent opportunity for the use of recognized gifts, and many friends will wish the new superintendent the abundant blessing of God upon his ministry which began April 1.

GRACIOUS WORDS

The following words of appreciation bearing the signatures of seventeen couples of married students were addressed to the Household Department:

"We, the residents of Ransom Hall, desire to express our appreciation of our new quarters. We sincerely thank the Institute, and especially the Household

Department, for moving our pianos, for the installation of the new shower baths, and many other improvements. Also, we greatly appreciate the kindness which our matron, Miss Johnston, has shown in making us comfortable.

"We therefore desire to co-operate with both the Household Department and our matron in keeping this dormitory as orderly and homelike as any building of the Institute."

A "POST CARD" TOKEN

Dr. R. V. Bingham, Toronto, Ont., Canada, superintendent of the Sudan Interior Mission, and editor of the *Evangelical Christian*, has made frequent visits to the Institute in the course of the years, and has spoken words of profound appreciation for the numerous recruits for that great mission field from the Institute student body.

Within the past year Dr. Bingham has made a tour of inspection of the African field, visiting and inspiring the missionaries, studying problems and analyzing the urgent needs of the field. En route he made a motion picture of stations, missionaries, native groups, and other scenes from life. This picture has afforded inspiration to many audiences since his return from abroad.

A few days ago a letter from Dr. Bingham came to the Business Manager, saying, "I am mailing you today a picture post card as a little expression of appreciation for kindness shown me in my recent visit to Moody." The post card proved to be a splendid enlargement from the film measuring nearly 2 by 3 feet! This beautiful picture is to be framed for some favored Institute wall, where it will offer spiritual blessing to observers. It represents a former student of the Institute, David Osborne '24,

preaching the glad tidings by the wayside to a large and eager group of natives. It is a method employed over that entire mission field, where the missionaries visit out-stations and native villages.

STUDENTS OF OTHER DAYS

Former students, in sending items of interest, will confer a favor upon the department editor if they will indicate year of graduation or last year of attendance at Institute.

Fred W. Postma '27, pastor of the First Baptist Church, Fairmount, Ind., reports that the work is hard but "the Lord is gaining over Satan." He covets the prayers of his M. B. I. schoolmates.

Frederick E. Holland '15, writing for twenty-five former students who met at the annual conference (1931) of the Africa Inland Mission, Kijabe, Kenya, East Africa, tells of the happy fellowship they enjoyed, calling to mind incidents in connection with their Institute days. We quote from the letter: "Mindful of and most grateful to God for the instruction and inspiration we received at M. B. I., we send our greetings in the name of the Lord Jesus Christ, earnestly praying that His richest blessing may be upon you in your service for Him, coveting your prayers as we seek to serve Him in this needy land. Till the day dawn for which we are working, watching and waiting, and we meet in glory over yonder."

Sverre Holth '23, and Mrs. Holth (Elise Odegaard '21), who have been serving in China under the Norwegian Mission, are spending their furlough in Norway, doing deputational work and studying in their Church Theological Seminary. They will return to China in August, when their address will be Norwegian Mission in China, Assn. C. I. M., Hsinghsien, Shansi, N. China.

Thomas G. Marsh '15, Mabuki, P. O., Tanganyika Territory, E. Africa, wrote recently that he had just returned from a 120-mile trip, visiting four stations of the Africa Inland Mission. He found a backslidden condition and opposition. Two backsliders returned to the Lord,



Mr. Osborne sowing the seed by the wayside

May, 1931

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and two made their first confession. Mr. Marsh says there is much land to be possessed and much of it is accessible by bicycle, motorcycle, or car.

D. W. Cram '92, since leaving the Institute has been working chiefly in Alaska, but because of Mrs. Cram's health it has been necessary to return to the States, and he is now pastor of the Whitman Memorial Church, Seattle, Wash. Mr. Cram writes: "What a blessing it has been in the years of isolation at Point Barrow and other fields above the Arctic Circle to remember the fine men that we met at the Institute, when Moody, Chapman, John McNeill, Scofield, Patton, Major Whittle, Dr. Torrey, Dr. Weidner, and many others lectured there."

Frank Cochran '17, and Mrs. Cochran (Dorothy E. Perry '21), who have been located at Cochran, Ga., for five and a half years, write: "The Middle Georgia College is located here, and we have the privilege of ministering to numbers of the faculty also attend his church. Continuing, "Each year we have some professions of faith and raise some money for missions. We are very, very far from being all that we ought to be, but God's blessing on us has been manifest."

Lena De Lange '23, Langa Langa, Bsango-Etat, Sur Kasai, Congo Belge, W. C. Africa, says: "I should be more than delighted to see one of your representatives out here in dark Africa, where we do not see any white people from one year to the next, excepting our fellow-workers. We, however, praise Him for the privilege of serving Him, and covet your prayers that we may be faithful to the trust He has given us."

Zakia Mishriki '22, 8 Serag El-Din St., Cairo, Egypt, reads news of the Institute in the MOODY MONTHLY "with great interest." In her letter, Miss Mishriki expresses gratitude to God for having permitted her to be a student at the Institute and for giving her work among her own people with an open door among Mohammedan women. She requests prayer for a "literature week" which they were soon to have, distributing tracts, Gospels, and other portions of the Bible in homes, market places, and streets.

Morris E. Rosene '24, is in his fourth year at Sumner, Neb. At the time of writing, his church was united with the M. E. Church in revival meetings.

Mrs. W. L. Thompson '18, Mt. Silinda, Melsetter Dist., S. Rhodesia, S. Africa, reports that the financial depression has caused a cut of \$1,000 in the appropriations by the mission board under which she is working, "just when the opportunities seem greater than ever. The chiefs are begging for teachers and stand ready to back them up with their influence, and in one case with means. We are hoping and praying that this opportunity may be seized, for it includes a wide territory with a large population."

Anna Rodgers '24, writes that six out of the seven missionaries at her station—Central American Mission, Comayagua, Tegucigalpa, Honduras—are graduates of the Institute. They are praying for a re-

vival, and observe the first Tuesday of each month as a day of prayer and fasting.

J. R. Humphries '11, who has concluded ten years of fruitful service as pastor of the Claim Street Baptist Church, Aurora, Ill., was the guest of honor at a reception held Tuesday evening, February 3, when brother pastors of the city extended cordial felicitations and assisted in a fine program. The membership of the church has been doubled and the property greatly improved during his years of ministry.

Theodore W. Carlberg '25, reports excellent progress in his work at Pittsburgh-Xenia Seminary, Pittsburgh, Pa., and that on the day of prayer for educational institutions M. B. I. was remembered in prayer at the request of Fred Lenk '26. These former students acknowledge precious memories of the "fellowship meetings" at the Institute.

J. C. Koppenol '26, and Mrs. Koppenol (Emilia Eason '28), are continuing their work with the Mountain Gospel Mission, of Pine Ridge, Ky., and express appreciation to donors and friends who have cooperated with them in this greatly needed mission work.

Roy W. Achor '14, pastor of the First Presbyterian Church, Oregon City, Ore., and Mrs. Achor (Florence E. Forsythe '13), are rejoicing in the growth and work of a Men's Bible Class. It was organized on January 1, 1931, with ten members and grew to 100 members in eight weeks. The class has a fervent evangelistic spirit that promises much for the Christian welfare of the men of the city.

Janie Love '27, writes from the Medellin Bible Institute, Valles, S. L. P., Mexico, of mingled trials and triumphs and is able to report victories through earnest prayer.

Mrs. Henry K. W. Patterson '15, is entering upon the third year of a pastorate of the Covenant Presbyterian Church, Bay City, Mich., and has had the joy of receiving sixty-five into the fellowship of the church. Beside the heavy round of duties incident to her church work, she has had charge of the distribution of relief for the needy of the community. She acknowledges abiding affection for M. B. I., and anticipates a visit at some future time.

Rev. Harry S. Ashley '22, who has spent many months in a sanatorium in Colorado, has so far recovered health as to make possible assuming the pastorate of the First Baptist Church, Kersey, Colo., where he is witnessing evidences of God's blessing upon his work. Mr. Ashley's letter is filled with the spirit of gratitude to God for His gracious answer to the prayers of the many friends who have remembered him in the years of his affliction. He is thankful to the friends through whom he has

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Moody Bible Institute Monthly

received the MOODY MONTHLY during his invalid years.

E. Byron Smith '24, Altoona, Pa., reports blessed victories in association with Evangelist E. G. Crabill, of Binghamton, N. Y., in various gospel meetings. He reports a number of student prospects both for Day School and correspondence courses. At times when not engaged in revival work he has directed a number of Daily Vacation Bible Schools.

Ernest O. Sellers '97, so long associated with the work of M. B. I., and now a member of the faculty of the Baptist Bible Institute of New Orleans, La., is giving value to his recent research tour through Brazil, S. A., by contributing enlightening articles on the work in that important Baptist mission field to various papers of his denomination.

N. R. Curtis '01, after three years with the Osborne Company, a New York art calendar house, has resigned to enter the field of evangelism. He is available for engagements in California and Arizona, and may be addressed at 3031 Andrita St., Los Angeles, Calif.

Hortense A. Quinche '25, Adi, Aba, Congo Belge, via Egypt, Africa, writes of exceedingly interesting experiences in carrying the gospel out into the "brush" among the native villages, traveling by bicycle, with a native runner going before to pick a safe path. Very trying opposition was met by blessed spiritual victory.

Charles A. Adey '18, pastor of the Union Gospel Tabernacle, Cordova, Ill., has prepared a chart on Bible chronology, based on the measurements of the Great Pyramid in Egypt, which has called forth much interest among his people.

Robert I. Thompson '25, who has been laboring among lonely railroad workers in South Africa, is returning to the United States, probably in July, and his address will be Nordheim, Tex. He has had great blessing in his work, and hopes to return to the field after a home visit.

Myrtle Zaffke '25, Mulango, Kitui, Kenya, E. Africa, writes that the A. I. M. at this place has been able to build a new dispensary and three new wards. "Each brick is made by hand. Stones are dug from a hillside about a mile away, and water is carried up from a stream five hundred yards away; so we are surrounded by many difficulties, but we truly praise God for supplying the necessary funds for carrying on this work."

BORN

To Dave Freer '28, and Mrs. Freer '30, a son, Mark Lyman, February 23, Chicago.

To Sveere Holth '23, and Mrs. Holth (Elise Odegaard '21), a son, Oystein Johan, February 3, Oslo, Norway.

To W. Harvey Taylor '28, and Mrs. Taylor (Edith Tonjes '27), a son, Harvey Martin, February 25, Silvis, Ill.

To Martin A. Apel and Mrs. Apel (Anna Halper '28), a son, Roy Martin, January 4, Chicago.

To Harold L. Lundquist '23, and Mrs. Lundquist '22, a son, James Harold, March 24, Chicago.

To Milton Moberg '23, and Mrs. Moberg (Ethel Sandsteel '22), a daughter, May, 1931

Charlotte Mae, March 22, Chicago.

To Albert Dahlberg '28, and Mrs. Dahlberg, a son, Raymond Leonard, December 5, 1930, Chicago.

To Walter E. Craighead '18, and Mrs. Craighead (Hazel Thomson '19), a son, David Coperton, Str. Lascar, Catargiu 18, Galati, Rumania.

MARRIED

Walter Ohman '27, and Marcella Scholl '27, February 18, Addis Ababa, Abyssinia, Africa.

Fred W. Postma '27, and Marie Jones, March 3, Indianapolis, Ind.

John T. Emblen '29, and Edna Hufnagel '27, November 27, 1930, Holland, Ind.

Albert Stoll '30, and Lucy May Eversole '30, March 12, Kitchener, Ont., Canada.

Paul L. Stumpf and Winifred De Haan '29, September 29, 1930.

AT REST

Mrs. Allen Ford De Camp (Alice Giles '99) entered into rest at the Presbyterian Hospital, Chicago, January 9, 1931. Seven years of missionary service in India and, after marriage, seventeen years with her husband in Korea, were followed by several years of invalidism in the homeland. After labor, reward.

Arthur W. Jones '15, ceased from earthly labor on February 22, 1931, at Chicago, Ill.

Rev. W. T. Armstrong '18, completed a rich and fruitful ministry on March 7, 1931, at Ocean City, N. J. He had twice been moderator of the Detroit Presbytery, and once of the Ohio Synod. During his three years of retirement at Ocean City he had been active in local Christian life, had shown much interest in the M. B. I. summer Bible conferences, and on the day of his burial was to have preached in the Baptist Church. He wished to "die in harness," and the wish was granted.

Rev. Charles Cullen Smith '94, entered the prepared mansions on March 5, 1931, from the home of his daughter, Mrs. H. Augustine Smith, Newton Highlands, Mass. Funeral services were held in Englewood (Chicago), and burial was at Naperville, Ill. Mr. Smith's seventy-

three years had been employed in devoted and triumphant service for the Master, his largest ministry being in the field of evangelism, in which he became nationally known. In his Institute days he was a valued helper of Dr. Torrey in the Moody Church activities. Of him it is said, "His path was a trail of light from town to town and from city to city; everywhere the peace bringer, the hope builder, the life emancipator."

FREE GRANTS OF LITERATURE

Literature was sent on account of the Book Funds from March 1 to 31, 1931 inclusive:

The total amount of literature sent on the Funds is as follows: 9,973 Colportage Library books, 10,996 Evangel Booklets, 11,649 Pocket Treasuries, 51,871 tracts, 5,906 Gospels of John, 1,465 Testaments, 90 Bible Alphabet and Memory Work booklets. This was sent in 605 shipments to 40 states, 2 shipments to the Philippine Islands, 1 shipment to the Virgin Islands, 10 shipments to Canada and 28 shipments to 9 foreign countries.

Africa Book Fund: 1 shipment: 1 Colportage Library book.

(Continued on page 482)

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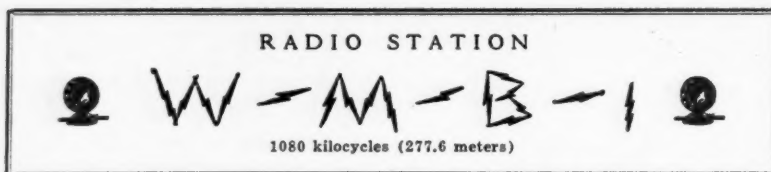
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SENDING FORTH THE WORD

The noonday meetings held in the Grand Opera House, Chicago, have been given a marvelous outreach through the broadcasting of station W-M-B-I. A loud-speaker was placed in the basement of one of the Chicago banks by its management, so that employees could hear the gospel messages, and one of the city restaurants also installed a loud speaker for the meeting for its noonday customers. In Rockford, Ill., a loud-speaker was placed in the city jail for the benefit of prisoners. The outreach of the broadcast messages of these wonderful services cannot be known, but it was extensive, as indicated by many letters and testimonies that have come to the radio office.



DISAPPOINTMENTS—HIS APPOINTMENTS

What minister of the gospel has not at some time in his service for the Lord experienced the disappointment attending the non-arrival of a well advertised speaker? All readers who have found themselves in such circumstances will appreciate the following narrative.

Iris Ikeler McCord, as a part of her manifold radio duties, directs the Home Hour on the air each Friday afternoon, during which guest speakers are heard. The speakers for this hour are usually wives and mothers who often relate their own experiences in connection with the Christian instruction of children, and report ways they have discovered in which busy parents may participate actively in Christian service.

On a certain Friday afternoon Mrs. McCord had "signed in" the Home Hour, had introduced one of the speakers, a friend to whom the experience of speaking before a microphone was a decidedly new and trying one. She had only just started when fright overcame her and she could not proceed. There was nothing for Mrs. McCord to do but occupy this time.

Her several years in radio work had taught Mrs. McCord that it is well to be prepared for such an emergency. She had at hand a simple story which set forth the glorious gospel of the Lord Jesus Christ. It was the story of Holman Hunt's picture, "Christ Knocking at the Door." At the close the truth was emphasized that Christ will not force an entrance to any person's heart, and an appeal was made to unsaved listeners to open the heart's door to Him. Mrs. McCord was rather disappointed at the time in her method of presenting the point of the story and in the manner in which the application had been made.

But now for the sequel. Six months after this story was thus read Mrs. McCord heard from a man who told this incident:

One afternoon about six months ago I had definitely planned to commit

suicide. I was a Church member, but without hope and in the depths of despair. Before taking that tragic step I decided to sit down by my radio and torture myself once more with a W-M-B-I program. I heard you telling the story of Christ knocking at the door. Right there I asked Him to come into my heart and He did. I am now the assistant superintendent of a Sunday School of nearly two hundred. I find it a joy to be alive and serving Him."

But that is not all. Six months more passed by, when Mrs. McCord was one day talking with a woman, who had been radiantly saved through listening in to W-M-B-I. In the course of their conversation, Mrs. McCord asked the question, "By the way, Mrs. ———, will you tell me just what it was that led you to Christ?" And here is her story:

"One afternoon about a year ago, just after I bought my radio, I was sitting in my home without a thought of God. I was a heavy smoker (I smoked thirty or thirty-five cigarettes a day). I was puffing away then at a cigarette when I nonchalantly reached over and flipped on the radio. As I turned the dials I heard a woman's voice and I thought I would listen through. You were telling the story about Christ knocking at the door. I laid down my cigarette, and right then and there asked Him to come in. He did, and oh, what peace and joy I have had ever since! Many of my friends and relatives smoke, and often since I was saved I have been in homes blue with smoke. A smoker has been set by my side, and with the appetite in me so strong there has often been the physical lure. But I can say to His glory, not once since I invited Him into my heart have I ever dishonored Him by taking another cigarette. It is all so wonderful to know I have Him."

Who will say that the changed program of that memorable afternoon at the Home Hour was not of God? Disappointments? Yes, they will come, but oh, for the trust that can leave them with Him, realizing that in the truest sense of the word our disappointments are His appointments.



NEW SCHEDULE OF HOURS FOR DAYLIGHT SAVING PERIOD

Daylight Saving Time in the Chicago district permits a material extension of the daylight hours available to W-M-B-I, and makes possible several after-dinner hours in the evening for the duration of this period. The schedule from May to the end of September follows:

Sunday—	4:00 to 5:00 P. M.
Monday—	7:00 to 7:30 A. M.
	10:30 to 11:30 A. M.
	12:30 to 1:30 P. M.
	3:00 to 4:30 P. M.
	5:30 to 8:00 P. M.
	(August, 7:45 P. M.
	September, 6:45 P. M.)

Tuesday—	7:00 to 7:30 A. M.
	10:30 to 11:30 A. M.
	12:30 to 1:00 P. M.
	3:00 to 4:30 P. M.
	5:30 to 8:00 P. M.
	(August, 7:45 P. M.
	September, 6:45 P. M.)

Wednesday—	7:00 to 7:30 A. M.
	10:00 A. M. to 12:00 Noon
	12:30 to 1:30 P. M.
	3:00 to 4:30 P. M.
	5:30 to 8:00 P. M.
	(August, 7:45 P. M.
	September, 6:45 P. M.)

Thursday—	7:00 to 7:30 A. M.
	10:30 to 11:30 A. M.
	12:30 to 1:30 P. M.
	3:00 to 4:30 P. M.
	5:30 to 6:00 P. M.

Friday—	7:00 to 8:00 A. M.
	10:30 to 11:30 A. M.
	12:30 to 1:30 P. M.
	2:00 to 4:30 P. M.
	5:30 to 6:00 P. M.
	(August, 7:45 P. M.
	September, 6:45 P. M.)

Saturday—	7:00 to 7:30 A. M.
	10:30 A. M. to 12:00 Noon
	12:30 to 1:30 P. M.
	2:30 to 4:00 P. M.



FAMILIAR VOICES

Olive S. Klausmeier, whose home is in St. Louis, Mo., is a member of the graduating class of August, 1931. She had some musical training in the St. Louis College of Music before coming to the Institute, and during her stay here has been a valued assistant in the radio work, because of her ability as accompanist and piano and organ soloist. She was also a member of one of the mixed quartets. Miss Klausmeier is a young woman of true Christian faith and sunny disposition. Her training in music will prove an invaluable asset in the service in which she may engage upon the completion of her Institute course.

Otto F. Schoerner came to the Moody Bible Institute from his home in Butler, Pa., and was a member of the April, 1931, graduating class, having completed the Missionary Medical Course. He has ably assisted in many capacities, having been studio assistant, piano accompanist, vocalist, and participated in some of the boys' and girls' programs. Mr. Schoerner has a real missionary vision and is looking forward to service with the China Inland Mission, to which he has applied, and from which he is daily expecting a call to the field.

Will you not pray for these young people as they pass on to larger fields of service, that the Lord may be pleased to use them mightily to His glory?

Moody Bible Institute Monthly



Olive S. Klausmeier



Otto F. Schoerner



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Trial

BON VOYAGE

Three times each year, as the Moody Bible Institute graduates classes of young men and women who have completed their training here, the Radio Department is obliged to bid farewell to students with whom they have had fellowship through their ministry over the air. Some have contributed musical talent, some have been radio speakers, while others have assisted in the offices of the department. The April graduating class includes several whose names will not hereafter be seen regularly on the W-M-B-I printed schedules.

The frequent and blessed ministries in song of Julia F. Carmichael, of Statesboro, Ga., and J. Dorothy Frey, of Forest City, Ia., in duet and ensemble work, show how completely sectional barriers are removed in singing forth His praise. The voice of Lorena Peterson, of Marquette, Neb., has also been used in duet and ensemble work to glorify our Saviour.

Miss Ruth Achey, whose home is in Manheim, Pa., has often aided in the radio broadcast with her clarinet solo, duet and group work. A member of the class whose capable and loyal work as accompanist will be missed is Dorothy Thompson, of West Reading, Pa.

The ministry of Mary Alice Willson, of Hendersonville, N. C., while having had some expression "on the air," has had a far greater expression in the work of the radio office where she has assisted so faithfully, day after day.

That the vocal and instrumental ministry of Raymond O. Nelson, of Youngstown, Pa., and Ray M. Osterhouse, of Cleveland, Ohio, has been a real blessing to our radio friends is amply proven by the way these young men have been used in church, mission and special services in and about Chicago. Richard F. Freleigh, of Gary, Ind., has also rendered very acceptable vocal assistance.

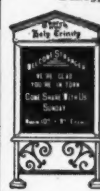
James Luckman, of South Africa, has been used in ensemble work many of the terms during which he has been a student. Tom Van Puffelen, who came to the Institute from the Netherlands, has contributed much to the radio work, using his voice to glorify his Lord and Saviour Jesus Christ. Mr. Van Puffelen has also shared in the joy of the boys' and girls' work.

The fields of service into which these young people will go will be much diversified—evangelistic work, church work, mission work, both at home and abroad—but they will all be serving in the Lord's vineyard. We are sure that wherever they go they will be remembered in prayer by the radio friends to whom they have so unselfishly ministered.

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(Continued from page 479)

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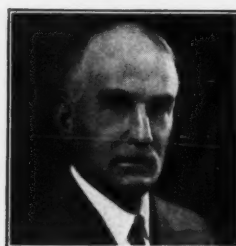
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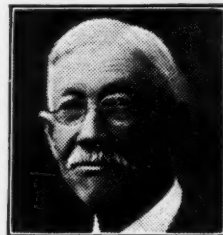
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